

Concordia Theological Monthly

Vol. VIII

MAY, 1937

No. 5

The Pastor and Religious Education

God's Word is by no means silent on the subject of religious or Christian education. The pages of that Holy Book abound in references to one of the greatest tasks of the Church of Jesus Christ and her members. Not only did the Lord of the Church in His Great Commission make it incumbent on His disciples to "teach them (διδάσκοντες) to observe all things whatsoever I have commanded you"; not only has He given the means for the teaching, viz., His holy Word; not only has He set forth aims of such teaching efforts in unmistakable terms; but He has also clearly outlined the qualifications of the teachers of religion, so that all men may know how dear to His heart is this effort of the Church and how eager He is to have that work well done.

In our day and age, when *Vielgeschaeftigkeit*, attention to a multiplicity of duties of the office, make increasing demands upon the pastor's time and energy, there is no little danger that a busy minister will treat Christian education as a matter of minor importance, as one that can readily be delegated to such as are — alas, too often — but little prepared and less qualified for the task. It is one of the most urgent and immediate needs of the Church that her leaders in the various congregations restudy the divine mandate with regard to the teaching ministry of the Church, reevaluate the efforts put forth at the present time to comply with the demands of the Lord, and leave no stone unturned to improve the situation.

The wealth of Scripture-passages bearing on Christian education is astounding. Especially when we take into account all the work of the Church that can properly be classified as teaching, one must marvel at the amount of material offering direction, instruction, and promise to parents in the home and to pastors and teachers of the Word. It is a most profitable endeavor to read the Scriptures through with the single aim of ascertaining

what the Lord has said on a subject on which we pastors should be much better informed than we are and which affects our whole ministry. It is not the purpose of this article to propound theories of education, religious or secular; but we shall attempt to point out a few Scripture-passages which serve to give us direction and encouragement in one of the most important phases of our pastoral work. It is, of course, self-evident that we can merely offer a few texts that may stimulate our interest, arouse our enthusiasm, and impel us to renewed zealous activity in the exalted task of winning souls for Jesus and for nurturing, training, and edifying the souls entrusted to our care.

Who are the men to whom the Lord of the Church has entrusted the work of Christian education? Paul calls them ministers of Christ and stewards of the mysteries of God, 1 Cor. 4, 1. These ministers are servants, galley-slaves, who patiently, consistently, labor at the oars, are called upon to do the most difficult work of propelling the ship in the service of one who loved them and gave Himself for them. They are householders, or stewards, of God's mysteries, of the means of grace. At no time are they working independently of the Lord. Their course is charted for them; their task is allotted to them; their work is laid out for them by Him who owns them, body and soul, and who has a definite purpose in mind when He puts them to work. For "we are laborers together with God," 1 Cor. 3, 9. In the vineyard of the Father the precious seed is sown by some; others water the young plants, while the Lord gives the increase. But chief emphasis must be placed on the fact that we are *θεοῦ συνεργοί*, fellow-laborers with God, who are to spend and be spent in their efforts to accomplish His ends.

Such working together with God, such ministry of the Word, demands certain qualifications, such as Apollos had, of whom we read: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord," Acts 18, 25, 26. The teaching ministry presupposes that the incumbent be instructed in the way of the Lord, well prepared for the holy office by being intimately acquainted with Holy Writ, with the way of salvation, with Law and Gospel; it presupposes furthermore that this knowledge be not merely intellectual, but the sincere and innermost conviction of the heart, a heart that is burning with love for the Savior from sin and with zeal for His cause. "Fervent in spirit," *ζέων τῷ πνεύματι*, — would to God that we pastors and teachers were always men of that description! Are we fervent in spirit? If not, how can we become men whose

hearts are aglow with love and zeal? How else than by prayer and diligent use of the means of grace? Moreover, it is not sufficient for the religious teacher to have living faith in His Lord and holy zeal for winning others; He must have teaching ability, be equipped for the task of making plain to others the way of the Lord. Of Ezra it is said: "Ezra had prepared his heart to seek the Law of the Lord and to do it and to teach in Israel statutes and judgments," Ezra 7, 10. And St. Paul bids Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2, 2. Only twice in the New Testament does the word διδάσκω occur and both times as a requirement of a pastor. "A bishop must be blameless, . . . apt to teach," 1 Tim. 3, 2. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient," 2 Tim. 2, 24. The Lord Jesus can use no men in His service who have not the aptitude, the skill, of teaching others, of opening the eyes of their understanding, of making plain to them the truths of God. No finer testimony can be given a minister of the Word than to say that he is "apt to teach."

For the marching orders of the Captain of our salvation are clear. The messengers of the Gospel are to make disciples of the nations by baptizing them and by teaching them to observe all things commanded by Him. We are to consider ourselves preeminently as διδάσκοντες in the service of Him who is the Master Teacher. Taught by the Spirit in the past and at the present time, we are to transmit unto others the result of our teaching, aye, the curriculum of our Savior. What He has commanded to observe we are to teach others to observe. We are not to limit religious education to any age group, but are simply to disciple the nations by the means of grace and to educate them for the observance of the divine Word. Thus old and young are to be taught, not at one time or another merely, but as the present tense indicates, this teaching is to be a continuous process from the cradle to the grave.

Nor are we at a loss as to the teaching material. "We speak not the wisdom of this world nor of the princes of this world that come to naught, but we speak the wisdom of God," 1 Cor. 2, 6, 7. Also in our teaching we are to be "determined not to know anything among men save Jesus Christ, and Him crucified," 1 Cor. 2, 2. Surely, to teach all things whatsoever He has commanded us includes the Law, the holy will of God, that men may know their sins, that their consciousness of sin may ever be deepened; but chiefly we are to proclaim the Gospel of God's infinite love, the message of the crucified and risen Lord, who is

the end of the Law for righteousness to every one that believeth. We are to teach men the marvelous truths concerning the true God, the person and work of Christ, the forgiveness full and free earned by Him on the cross; we are to make plain the way of salvation through faith in the divine Redeemer; we are to impress upon our hearers the glorious truth that they have a Father in heaven who not merely created and preserves them, but who, above all, showed His divine grace in the sacrifice of His Son; we are to inform old and young of the gracious work of the Holy Spirit through the God-appointed means, who brings men to faith, sustains their spiritual life, works all good in them, makes them grow in holiness of life, and finally leads them to the glory that shall be revealed in us. Thus life-giving, life-transforming means are at our disposal in our teaching ministry.

Religious education, no one will dispute, should be begun in the home and should right there receive the largest share of attention. Says Luther: "Married people should know that they can perform no better and no more useful work for God, Christianity, the world, themselves, and their children than by bringing up their children well." Even before the child arrives, Christian parents must say with Manoah, "Teach us what we shall do unto the child that shall be born," *Judg.* 13, 8. It is the duty of the Christian minister to train up the young in such a way that they be prepared to assume the duties of Christian parenthood; it is furthermore incumbent upon him to instruct married people for the task of training their children, to teach parents in public and private, by precept and example, how to fulfil their God-given obligations. This includes the task of creating a right attitude toward marriage and towards children,—no small task in our day, in which children are no longer regarded as a heritage of the Lord. And if the Lord Jesus is right in quoting the well-known words of the Eighth Psalm "Out of the mouths of babes and sucklings Thou hast perfected praise," *Matt.* 21, 16, are we not justified in working for the rehabilitation of the home and in paying more attention than ever to the preschool child as well as to the children of the Beginners' and Primary departments of our Sunday-schools? The danger of being adult-minded and overlooking the children in our pastoral work is always great; but the danger of slighting the work among the tiny tots in the homes and in our Sunday-schools is perhaps greater. And yet there is hardly an age in the life of a human being when impressions are more lasting, more decisive for the whole future, than at this age; there is hardly an age when the marvelous truths of Jesus and His love, of a kind Father in heaven, of answered prayers, find a more ready response than at this age of early childhood. What are we doing

to make the most of a wonderful opportunity to win the little ones not only for Baptism, but for Christian education as well? We are to see to it that at the earliest possible moment they may become conscious of the grace and love of their Savior, form prayer habits, and learn to appreciate His holy Word. The Cradle, or Font, Roll, the Beginners' and Primary departments, offer avenues of service for the teaching ministry that are bound to result in inestimable blessings for the little ones concerned, for their parents, for the home, and for the Church. Experience has taught us that little ones won at this early age for regular instruction, for instance, in the Sunday-school, are more readily kept with the Church than those with whom we come in touch at a later period in life. We sincerely hope that much more thorough-going work may be done for this age by the pastors of the Church and that suitable materials for the instruction and guidance of parents may be placed into our pastors' hands. In the mean time let no pastor neglect his homes, the Cradle Roll and the Beginners' and Primary departments of the Sunday-school, in order that our little ones like Timothy may know the Holy Scriptures "from a child."

Religious education is frequently, though erroneously, thought of as applying solely to the children of school age. There is no denying that our Synod has placed the emphasis upon this age group what with our unique parochial school system, what with our growing confirmation classes for children, what with our large Sunday-school system. We certainly do not find fault with our Church on this score; for "these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," Deut. 6, 6. 7. "He that has the youth has the future" has ever been borne in mind by our branch of the Lutheran Church. For this reason we have spared neither time, effort, nor expense to found and maintain parish-schools for the Christian education of our children. We do not propose to demonstrate the superior merits of the Christian day-school nor to show that in this way, by keeping the child constantly, throughout its school-life, in Christian environment, by teaching every subject in the light of God's Word, by exercising Christian discipline and continually holding before the child the love of Jesus when admonishing and correcting it, by reserving the best hour of every school-day for the study of the one thing needful, the aims and objectives of Christian education can best be attained and the provision of the Great Commission to teach them to observe all things whatsoever Christ has commanded us can best be met. All this we take for granted. We feel deeply sorry for any pastor who does not see these things from the very outset and who does not sin-

cerely pray for, and work towards, the establishment and maintenance of such a school for the children committed to his trust. Yes, it calls for intelligent planning, for heroic sacrifices, for a large measure of faith and devotion, for fervency of spirit, and for divine assistance; but the immeasurably rich returns outweigh any sacrifices that can be made. Where a congregation does not enjoy the benefits of a Christian day-school, let not the shepherds of the flock be responsible for this situation.

Far be it from us to cast reflections on the faithfulness of such pastors as must labor in the field of Christian education without the wonderful aid of a Christian school and of consecrated teachers. Too many there are whose hearts are heavy because they cannot, under existing circumstances, enjoy the blessings of such a school. But are there not perhaps a goodly number who are prevented from taking energetic steps towards opening a school by fearfulness, reluctance to make sacrifices, the consciousness of their own inability to teach school themselves for the time being, and the feeling that they are unable to persuade their congregation to open a school? Such pastors should take the matter to the Lord in prayer, study the situation, get advice from others, and above all set to work in all seriousness by taking the necessary steps towards opening a school. The cause is the Lord's, and He who commanded us to teach His Word diligently to our children, to teach them to observe all things whatsoever He has commanded us, has added the promise of His abiding presence, "Lo, I am with you always, even unto the end of the world."

Much could be said with regard to pastors who have a school; but space forbids. Suffice it to point out a few important things. We have no right as pastors merely to delegate our teaching ministry to others. In the last analysis the Lord of the Church holds us responsible. For this reason regular visits to the school by the pastor are required; he should be informed of the work done; he should work in harmony with his teachers; not as their superior, but as their friend, counselor, and fellow-laborer; he should exercise his God-given prerogative of leadership in promoting the welfare and the best interests of school and teachers; he should train his teachers to be mission-minded, to assist in bringing the saving Gospel into the homes of the children, to aid in keeping the young people with the Church; he should work to the end that the religious instruction in the school be not merely mechanical, but thoroughly spiritual and personal, that the children be trained not only to memorize important Scripture truths, but to translate them into action, that they be prepared for intelligent, active membership in the congregation, and that they be imbued with a fervent missionary spirit.

In very many of our congregations no day-school exists, and religious instruction for the children of school age is limited almost entirely to the Sunday-school. For thousands of our children the Sunday-school thus becomes the chief agency for religious education, for tens of thousands the only agency. Can we be pastors who are faithful to their calling if we slight the Sunday-school, if we do not bend every effort to improve the standard of instruction? It is not enough to have a good organization; not enough to have a large enrolment; not enough to have a group of willing teachers and officers; not enough to be provided with sound literature. The question most urgent is, How are the children instructed? What kind of teachers have we? How are they being prepared for their task, and how are they aided in their work? Because of her justifiable emphasis on Christian education the Lutheran Church has been called the "teaching Church." Are we living up to that rather flattering appellation? We most certainly are not if, losing sight of the handicaps of the Sunday-school with its limitation of time, its great number of untrained teachers, the irregular attendance on the part of the pupils, we are satisfied with a mere organization, with mere numbers, with merely keeping Sunday-school. That pastor is not mindful of the apostle's statement "Moreover it is required in stewards that a man be found faithful," 1 Cor. 4, 2, who does not improve every opportunity of making the most of his Sunday-school. This requires careful choice and selection of teachers, men and women who are true Christians, have a fair, if possible thorough, knowledge of Christian doctrine, and possess other qualifications of a good Sunday-school teacher, including the necessary age. It requires furthermore that the prospective teachers be trained for their task. This is one of the weak links in the chain of Christian education in our midst at the present time. With the help of the synodical Committee on Sunday-school Teacher-training we shall soon have courses on the market that will make it easier for our pastors to train their teachers for their work. In addition to such training of teachers we earnestly recommend regular teachers' meetings, at which attendance on the part of the teachers is required. In these meetings the lesson for the coming Sunday is explained, suggestions are made for the presentation of the material, and the lesson aim is pointed out. The pastor may furthermore use the opportunity for widening the background of the teachers by means of Bible-study, studies in mission and church history, doctrinal discussions, the study of the confessional writings of the Church, and additional teacher-training. Such meetings will be a great aid for the pastor in sustaining the interest of his teachers in their work and increasing their efficiency.

Shall a conscientious pastor be satisfied with a Sunday-school only? Or shall not every effort be made to supplement the instruction in the Sunday-school by means of Saturday-schools, summer-schools and week-day religious instruction? The more we remain conscious of the high standard of indoctrination in our day-schools, the more we shall strive to give other children as thorough a course in the truths of Christianity as we can. This calls for training in addition to that which is given in our Sunday-schools.

In more than one sense the climax of religious education for the children of school age is instruction for confirmation. The apostle says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." The training of intelligent church-members, the preparation of children and adults for full membership in the church, for making frequent use of the means of grace, for worthily receiving the blessed Sacrament, is a task that calls for the most consecrated efforts on the part of the shepherd of the flock. Confirmation is not prescribed by Holy Writ, but self-examination is a matter that is enjoined. Our Lutheran Church is acting in accordance with the Lord's Word when it admits no one to the Sacrament who has not been previously explored as to his spiritual knowledge and understanding, as to his ability to examine himself before going to the Lord's Table. It must ever be the conscious aim of the minister of the Gospel in his confirmation instruction "that in everything [his catechumens are] enriched by Him [Jesus] in all utterance and in all knowledge," 1 Cor. 1, 5. Hence great care must be exercised in order that the course of instruction be not abbreviated; that a definite program be outlined, according to which the course is adequately covered at a given time; that regular attendance at confirmation instruction, Sunday-school, and church services be insisted upon; that the children be required to do home work and the cooperation of the home be enlisted; that children not attending the Christian day-school attend instruction at least two years prior to their confirmation. The preparation of adults is becoming more important as church-membership classes increase. But there is grave danger that such preparation be curtailed, with the result that prospective members come into the Church with very little preparation. If the promise is made that only six or eight lectures are to be attended and that no questions will be asked of the members of the class, there may be a large response; but what becomes of our standards of indoctrination? Are such people actually previously explored, or are they not merely previously exposed to a little religious teaching? It is beyond the grasp of this present writer how a class can be properly prepared

for membership in the Lutheran Church in fewer than eighteen or twenty-four hours of instruction and how a conscientious pastor can be satisfied without having asked questions in the class and found out for himself whether the catechumens have understood the great fundamental truths and are actually "enriched in all utterance and in all knowledge." There are no real short cuts in education, least of all in religious education, and the pastor who thinks and acts otherwise may discover to his own and his congregation's sorrow that he was wrong and that he did his Church a questionable service by lowering the standards of indoctrination. It never pays to cheapen church-membership, as sectarian churches can attest. May there be a conscious effort put forth throughout Synod, especially on the part of our Visitors, to halt the trend towards loose methods in preparing children and adults for confirmation, and may our pastors, also in this department of Christian education, ever acquit themselves as wise master builders, who lay a solid foundation!

While our Synod has ever stressed Christian education among the children, the work among our young people in the critical years of adolescence has until recently been frequently neglected. Yet the psalmist asks, "Wherewithal shall a young man cleanse his way?" and answers, "By taking heed thereto according to Thy Word," Ps. 119, 9. Young people's Bible classes in our Sunday-schools and in societies of young people have received much attention of late, and justly so, especially also through the good offices of the Walther League. If ever courses in religion are in order, it is after the children have been confirmed, after they have left the Christian school, after they have entered secular schools, where many instructors and many text-books teach things that tend to undermine the faith of our young people. A conscientious pastor will ever encourage systematic study of God's Word for the youth of his church that those who are of an inquiring mind may act in accord with the Lord's word "Ask thy father, and he will show thee; thy elders, and they will teach thee," Deut. 32, 7. We are well aware of the obstacles in the way: the lack of time on the part of the pastor; the unwillingness of many young people to attend Bible classes; the lack of qualified instructors or leaders; the complaint concerning suitable literature; the demands made on pastors and members by the many organizations of the church. And yet, if "teaching them to observe all things" is the command of our Captain, ways and means will be found to overcome the obstacles. As far as literature is concerned, the experience of many years has taught us that tastes, teachers, pupils, and conditions differ so widely that only by supplying a large selection of courses and materials from which to choose can we hope to satisfy all demands.

Adults are educable, as the Bible shows and recent studies have confirmed. Our adult members are still too reluctant to join Bible-study groups; but consistent efforts should be made in this direction in order that the Lutheran Church may continue to justify its claim of being the Bible Church. Sectarian churches shame us by the zeal of their lay members in attending Bible classes. Our many organizations may well serve as a nucleus for the regular study of God's Word.

Also in our public services and in our *Seelsorge* we pastors must be religious educators. Every sermon should be preached by one who is διδακτικός, apt to teach; it should be educational, teaching a definite truth, edifying, building up, comforting, exhorting, admonishing. It need not bring new truths, but it should remind those informed of old truths that require constant re-statement, even as we read in Jude 5: "I will put you in remembrance, though ye once knew this," even as Paul says: "To write the same things to you, to me indeed is not grievous, but for you it is safe," Phil. 3, 1; and again, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you," 1 Cor. 15, 1, 2. If we ever bear in mind, in preparing our sermons, that we are to preach and teach our hearers to observe all that the Lord has commanded us, we shall be more careful in our work, shall seek to preach down to the level of our hearers, shall try to make the truths of God so simple, so appealing, so interesting, that the audience will learn, understand, and be truly edified and built up in its most holy faith. And when we deal with our parishioners in private at the sick-bed, at Communion announcements, in their homes, or in our study, we should never lose sight of our calling as teachers of the Word. Having diagnosed the case in hand, we are to apply the proper remedy from the Lord's apothecary, using Law and Gospel as the situation demands.

Even in our private and professional life we ministers of the Church are teachers who are consciously and unconsciously educating others by our own conduct. By walking humbly with our God; by trembling at His Word; by doing justly and loving mercy; by displaying sincerity in our calling and in our personal Christianity; by our whole attitude towards God and men, we should ever aim to emulate Paul, who wrote: "Walk as ye have me for an ensample," Phil. 3, 17.

There is a blessing in all such religious education. As the Lord says: "It is not a vain thing for you because it is your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it," Deut. 32, 47. Spiritual

and material blessings without number are showered on the Church that takes heed unto Christian education. Such labor in the teaching ministry will be attended by earnest prayer "that the God of our Lord Jesus Christ, the Father of glory, may give you [our hearers and pupils] the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened that ye may know what is the hope of your calling and what the riches of the glory of his inheritance in the saints," Eph. 1, 17. 18; "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," Eph. 3, 16. "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we . . . may grow up into Him in all things which is the Head, even Christ," Eph. 4, 11 ff. By taking heed unto ourselves and to the flock over which the Holy Ghost has made us overseers to feed the Church of God which He has purchased with His own blood, Acts 20, 28, we can be religious educators in the most exalted sense of that term, and "in doing this, we shall save both ourselves and them that hear us."

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PAUL KOENIG

Kleine Gesellschaftstudien

5. Gog und Magog, Kap. 38 und 39

Längere Zeit haben wir geschwankt, ob wir diese schwierige Stelle in den Kreis unserer kurzen Gesellschaftstudien einschließen sollten; aber die Erwägung, daß es wirklich eine schwierige Stelle ist, und die Tatsache, daß die Schwärmer sich mit Vorliebe in ihren apokalyptischen Phantasien auch gerade mit dieser Stelle befassen, und die weitere Tatsache, daß auch innerhalb der lutherischen Kirche, und zwar nicht nur in den aufgeregten Zeiten des Weltkriegs, sondern bis auf den heutigen Tag, Gog und Magog in bestimmten Zeiterscheinungen, in den letzten zwanzig Jahren namentlich in Rußland, gesucht wird, hat uns schließlich doch bewogen, einen Abschnitt auch diesen Kapiteln zu widmen, dabei rechte Mäßigkeit und Besonnenheit in der Auslegung solcher schwierigen Stellen zu betonen und vor Mißbrauch und Verdrehung des heiligen Gotteswortes zu warnen.

Es ist ja bekannt, daß in den Zeiten großer Erregung, politischer wie kirchlicher Erregung, die Leute gern zur Schrift greifen, aber nicht zu den Evangelien und Episteln, nicht zu den Psalmen und den herr-

lichen messianischen Weissagungen des Jesaja, sondern zu den schwierigen und dunkeln Kapiteln im Hefekiel, im Daniel und in der Offenbarung St. Johannis. Statt der „hellen und gewissen Texte“ wendet man sich zu den weniger klaren und ungewissen, um seine Hoffnungen und Befürchtungen in die Schrift einzutragen und mit einem Schriftwort zu stützen. So war es im dreizehnten und wieder im fünfzehnten Jahrhundert. Die Geschichte der neuen Propheten und Schwärmer ist bekannt: der verschiedenen Adventisten, der Russelliten und anderer mehr. Dies war der Fall auch mit Henry Irving, dem Stifter des Irvingianismus. Luthers wohlgemeinter guter Rat in seiner berühmten Ausföhrung über die hellen und dunkeln Stellen der Heiligen Schrift: „Wer das Dunkle nicht verstehen kann, der bleibe bei dem Lichten“¹⁾ wird besonders in aufgeregten Zeiten mißachtet. Wir haben eine ganze Sammlung solcher verkehrten und öfters geradezu tollen Auslegungen prophetischer Stellen im Hefekiel, im Daniel und in der Offenbarung aus den letzten fünfunds zwanzig Jahren, die in Wort und Schrift außerhalb und auch innerhalb der lutherischen Kirche vorgetragen worden sind, einige sogar in unsern eigenen Kreisen.

Aber auch von solchen Vorkommnissen, auf die wir jetzt nicht näher eingehen können, ganz abgesehen, bringt es doch auch an sich einen Gewinn, sich einmal mit Gog und Magog etwas zu beschäftigen. Die Kapitel, die davon handeln, sind doch auch Gottes ewiges Wort, das wir zu verstehen und immer besser zu verstehen suchen sollen, das doch auch zur Lehre, zur Mahnung und zum Troste geschrieben ist. D. Walther hat seinerzeit ganz richtig, als die Väter unserer Synode in den chiliastischen Streit gezogen worden waren, die Offenbarung St. Johannis mit all ihren merkwürdigen und schwierigen Gesichtern und Weissagungen „das köstliche Christen- und Kirchentrostbuch“ genannt.²⁾ Und einer der besten neueren Ausleger des Neuen Testaments, J. Haußleiter in Greifswald, hat einmal gesagt: „Es ist zu erwarten, daß die Offenbarung des Johannes, deren sieben Sendschreiben den Christengemeinden aller Zeiten einen so klaren Spiegel vorhalten, auch in ihren noch dunkeln Teilen in der Zeit der Enderfüllung der Christenheit Quellen heilsamer Erkenntnis und reichen Trostes eröffnen wird.“³⁾ Wenn wir auch nicht alle Schwierigkeiten lösen können, wenn wir auch nicht mit absoluter Sicherheit sagen können, wer oder was mit Gog und Magog gemeint ist, sondern uns bescheiden müssen, so bringt doch jede Beschäftigung mit dem Schriftwort Segen und Gewinn. Schon Augustinus hat in einer längeren Ausführung über diesen Punkt schön und treffend gesagt: „Herrlich und heilsamlich hat der Heilige Geist die heiligen Schriften so abgemessen, daß er durch die klareren Stellen dem Hunger entgegen-

1) Auslegung des 37. Psalms. V, 338.

2) Lehre und Wehre, 2, 204.

3) Allgemeine Ev.-Luth. Kirchenzeitung, 45 (1912), 583.

komme, durch die dunkleren aber den Überdruß verschende.“⁴⁾ Von ihm rührt auch das andere bekannte Wort her: „Pascit manifestis, exercet obscuris“; der Christ nährt sich an den klaren, übt sich an den dunkeln Stellen. Und von den dunkeln kehren wir dann um so lieber zurück zu den klaren Stellen.

Wir haben schon früher betont, daß die Kapitel von Gog und Magog in dem zweiten Teil des Buches Hesekiel stehen, wo der Prophet von dem guten Hirten, dem Messias, weisagt, von der Bekehrung, von der Auferstehung, von dem neuen Tempel. Vgl. Februarheft, S. 96. 97. So legt schon der weitere Zusammenhang bei dem Propheten es nahe, daß wir bei der Bestimmung des Gog und Magog in die neutestamentliche Zeit hinabgehen. Was sagt nun Hesekiel von Gog und Magog? Es ist vielleicht nicht überflüssig, wenn wir diese beiden Kapitel in ihre Abschnitte zerlegen und nicht einfach die Kenntnis ihres Inhalts voraussetzen; denn Hesekiel ist kein Johannesevangelium und kein Römerbrief, die es wohl würdig und wert sind, „daß sie ein Christenmensch nicht allein von Wort zu Wort auswendig wisse, sondern täglich damit umgehe als mit täglichem Brot der Seele.“⁵⁾ Wir teilen die Kapitel in folgende Abschnitte:

Kap. 38, 1—9: Der Fürst Gog im Lande Magog wird auf göttliche Veranstaltung hin in der letzten Zeit aus dem fernen Nordlande mit einem gewaltigen Heer zahlreicher Völker in das Land Israel einfallen. V. 10—16: Gog hat bei diesem gewaltigen Unternehmen die Absicht, das in Sicherheit wohnende Israel zu berauben; aber der Herr hat dabei die Absicht, sich vor aller Welt an ihm zu heiligen und seinen großen Namen zu verherrlichen. V. 17—23: Wenn darum Gog, von dem schon frühere Propheten geweissagt haben, über Israel herfallen wird, so soll er durch ein furchtbares Zorngericht vernichtet werden, damit die Völker erfahren, daß Gott der Herr ist. Kap. 39, 1—8: Dieses schreckliche Zorngericht Jehovas wird sich auf den Bergen Israels vollziehen. Dort wird Gog mit allen seinen Scharen und Völkern dem Gerichte Gottes erliegen. V. 9—16: Die Bewohner der Städte Israels werden dann sieben Jahre zubringen, um die Waffen des gefallenen Feindes zu verbrennen, und sieben Monate, um die Leichname zu begraben, zum Zweck der Reinigung des Landes. Das wird geschehen in einem Tale, das davon seinen Namen erhalten wird. V. 17—20: Während das eben Gesagte geschieht, werden alle Vögel und Raubtiere sich an dem Fleisch und Blut der Gefallenen sättigen. V. 21—29: An diesem Gerichte werden alle Völker mit Israel erkennen, daß der Herr Israel um seiner Sünden willen gestraft hat;

4) *De Doctrina Christiana*, II, 6: Magnifice et salubriter Spiritus Sanctus ita Scripturas Sanctas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret.

5) Luther, Vorrede auf die Epistel St. Pauli an die Römer. XIV, 94.

aber er will nun sein erlöstes Volk nicht mehr verlassen, weil er seinen Geist über es ausgegossen hat. — Wenn wir darum den Inhalt dieser Abschnitte kurz zusammenfassen, so können wir sagen: Eine unbekannte, furchtbare feindliche Macht überflutet das Volk Gottes. Diese gottfeindliche Macht bietet alle ihre Kraft auf und rottet sich zusammen. Sie hat ihre Absicht auf nichts Geringeres gerichtet als auf die Vernichtung des Reiches Gottes. Gott selbst veranlaßt diesen Kampf, damit sich in ihm sein Gericht offenbare. Dies bricht dann auch los mit entsetzlicher Gewalt; eine große, totale Niederlage und Vernichtung ist das Resultat jenes Kampfes. Der göttliche Ratsschluß kommt damit zu seiner vollen Ausführung und Verwirklichung. Israel ist nicht nur in sich das erlöste Volk des Herrn, sondern auch als solches vor aller Welt aufs herrlichste geoffenbart. Alle feindlichen Mächte, die in ihrer frechen Empörung gegen Gott beharrten, sind gestürzt. Gottes Volk feiert einen ewigen Sieg und Triumph.

Aber wer ist nun Gog und Magog? Und was ist mit diesem merkwürdigen Prophetenwort gemeint? Wie so viele prophetische Stellen, über denen eine gewisse Unbestimmtheit und Dunkelheit liegt, so hat auch diese Weissagung es sich gefallen lassen müssen, mit mehr oder weniger Willkür sehr verschieden ausgelegt und auf mancherlei historische Erscheinungen bezogen zu werden. Das Dunkle hier liegt aber nicht in den Worten — die sind klar und deutlich —, sondern darin, daß wir nicht gewiß wissen, auf welche Erscheinung die Worte gehen, ob sie schon erfüllt oder noch zukünftig sind. Es ist vielleicht hier am Platze, einmal überhaupt etwas über die verschiedene Auslegung solcher prophetischen Stellen zu sagen. In der Geschichte der Exegese unterscheidet man gewöhnlich drei Weisen der Auslegung solcher Worte: die sogenannte zeitgeschichtliche, die endgeschichtliche oder chiliaistische und die kirchengeschichtliche. Wir können diese drei Ausdrücke vielleicht am besten erklären, wenn wir sie auf die Offenbarung St. Johannis anwenden. Die zeitgeschichtliche Auslegung bezieht den Inhalt dieses Buches auf Zeitereignisse im ersten Jahrhundert, eben als das Buch geschrieben wurde. Der sogenannte Antichrist ist der römische Cäsar, entweder Caligula oder Nero oder Domitian. Die einzelnen Ereignisse, die in der Offenbarung unter Gesichtern und Bildern mit Siegeln, Posaunen und Schalen geschildert werden, sind alle schon eingetreten, und das ganze Buch liegt in der Vergangenheit. Die endgeschichtliche oder chiliaistische Auslegung sieht die erwähnten Schilderungen als noch zukünftig an und bringt sie in Verbindung mit dem Millennium. Der Antichrist ist noch zu erwarten, und die tausend Jahre liegen ebenfalls noch in der Zukunft. Die kirchengeschichtliche Auslegung — und dies ist nach unserer festen Überzeugung die einzig richtige Auslegung dieses prophetischen Buches — findet die geweissagten Ereignisse wieder in der Kirchengeschichte. Das Buch beginnt mit der Zeit, da es geschrieben ist, wie die ersten Kapitel klar und deutlich zeigen, führt durch den Gang

der Welt- und Kirchengeschichte und endigt mit der Vollendung des Reiches Gottes im himmlischen Jerusalem.

So wird nun auch die Stelle vom Gog und Magog in dieser dreifachen Weise ausgelegt, und es wird zum Verständnis dienen, wenn wir diese drei Auffassungen kurz skizzieren. Die Stelle wird zeitgeschichtlich ausgelegt, und namentlich in neuerer Zeit ist die Beziehung auf alttestamentliche Ereignisse die beliebteste. Freilich gehen da die Meinungen sehr weit auseinander. Manche haben angenommen, daß die Weissagung sich auf die makkabäische Zeit und die Kämpfe mit Antiochus Epiphanes von Syrien beziehe, von denen ja auch Daniel, der Zeitgenosse Hesekiels, rede, Kap. 8 und 11. So schon Hugo Grotius, dann Zahn und andere. Aber jeder Bibelleser sieht sofort, daß die Weissagung bei Daniel ganz anders geartet ist und daß das, was wir hier lesen, durchaus verschieden ist von der ganzen Richtung und Beschaffenheit der Makkabäerzeit, wie wir sie aus den Makkabäerbüchern kennen. Andere haben unter Gog die Chaldäer oder Babylonier verstehen wollen, namentlich der seinerzeit so berühmte alttestamentliche Theolog Ewald; aber es wäre doch höchst merkwürdig, wenn Hesekiel so von dem feindlichen Volke, unter dem er wohnte und dessen Eroberungszug er selbst erlebt hat, reden würde, ganz abgesehen davon, daß die ganze Schilderung auch nicht im entferntesten auf Babel paßt. Am beliebtesten und häufigsten ist die Beziehung auf die Strythen oder Sürdrussen. Diese findet sich schon bei Josephus, dann bei Gesenius, Sibig und andern, in neuerer Zeit bei von Drelli. Man hat den Namen Magog geradezu durch Strythen erklärt und besonders daran erinnert, daß der griechische Geschichtschreiber Herodot solche Eroberungszüge der Strythen vom Norden her erwähne, die sich über ganz Vorderasien bis nach Ägypten hin erstreckten. Aber auch diese Fassung geht nicht an; denn der furchtbare Strytheneinfall fand schon unter dem Könige Josia statt (639—609), Jahrzehnte vor Hesekiel (592—570), der das Unglück doch als zukünftig schaut. Dieser Strythenzug streifte nur Palästina, was nicht zum Texte paßt; denn das Gelobte Land ist da doch die Hauptsache. Und dieser Strytheneinfall wird direkt ausgeschlossen, wenn es Kap. 38, 5 heißt: „Du führst mit dir Perser, Mähren und Libher.“ Die Namen Persien, Äthiopien und Phut, bekannte Länder des Altertums, zeigen an, daß man, wenn man sie buchstäblich fassen will, an ganz andere Heereshaufen denken müßte als an die Strythenhorden.

Aber wir halten es überhaupt für verkehrt, bei Gog und Magog an ein zeitgeschichtliches, vorchristliches Ereignis zu denken. Text und Zusammenhang sprechen dagegen und weisen uns in die neutestamentliche, christliche Zeit. Wenn sich die Worte auf ein vorchristliches Vorwissen beziehen würden, so wären sie unsers Wissens nie erfüllt worden. Die Ausdrücke sind zwar wie immer in solchen prophetischen Reden alttestamentlich, aber die Sache, die gemeint ist, ist neutestament-

lich, kirchengeschichtlich. Darum sind auch die Ausdrücke geistlich zu verstehen; denn die Kirche ist ein geistliches Reich, und die Worte müssen nach Analogie der Lehre von der Kirche verstanden werden. Alles Geographische ist ausgeschlossen; denn die Kirche und ebenso die Feinde der Kirche sind auf kein einzelnes Volk beschränkt. Die Namen, die der Prophet in diesem Kapitel nennt, zeigen, daß wir es hier nicht mit damaligen Einzelvölkern zu tun haben, sondern mit ganz neuen Verhältnissen, die aber nach der Weise der Propheten von der damaligen Gegenwart aus geschaut, mit damaligen Namen bezeichnet und in sehr lebendiger, konkreter Weise ausgemalt werden. Was sich nur von weit-entlegenen, mehr oder weniger bekannten oder auch ganz unbekannten Völkernamen nennen läßt, das stellt Hesekiel hier zusammen: Gog, Magog, Mesek, Tubal, Perser, Äthiopier, Libyer, Gomer und das Haus Thogarma, Kap. 38, 2. 3. 5. 6. Gog und Magog befinden sich nach dem Texte im Norden, Persien liegt im Osten, Äthiopien und Libyen im fernsten Südwesten. Besonders wichtig sind die beiden Hauptnamen, die der ganzen Stelle ihren Namen gegeben haben, Gog und Magog. Der Name Magog kommt sonst nur in der Völkertafel, 1 Mos. 10, 2, vor und bezeichnet einen Sohn Japhets, eine Angabe, die 1 Chron. 1, 5 wiederholt wird. Es ist also der Name eines bestimmten Volksstammes, nach dem dann das von diesem Stamm bewohnte Land genannt wurde. Darum heißt es hier bei Hesekiel „Gog, der im Lande Magog ist“, V. 2. Gingen der Name Gog als Volksstamm ist dem ganzen Alten Testament und überhaupt der ganzen alten Geschichte unbekannt; denn wenn auch 1 Chron. 6 (5), 4 ein Gog als ein Nachkomme Rubens erwähnt wird, so kommt dies hier nicht in Betracht, da dieser Gog ein Jude war. Deshalb ist die Annahme vieler älteren und neueren Ausleger wahrscheinlich richtig, daß der Name Gog ein idealer Name ist, den der Prophet nach seiner auch sonst nachweisbaren Gewohnheit frei gebildet hat.

Wir müssen ferner den schon oben erwähnten Zusammenhang unserer Weissagung mit den früheren prophetischen Ausführungen Hesekiels beachten, wenn wir zu einem richtigen Verständnis unserer Stelle kommen wollen. Wir haben gesehen, wie schon die Verherrlichung und Vollendung des Reiches Gottes in Aussicht gestellt wird: der Messias ist verheißt, Kap. 34, die Erlösung ist angekündigt, Kap. 37, die Bekehrung ist geweissagt, Kap. 36, der neue Tempel, die neuteamentliche Kirche, wird geschildert, Kap. 40—48. Aber noch ist das Reich Gottes nicht vollendet und verherrlicht, noch ist die Kirche eine *ecclesia pressa* in der gottfeindlichen Welt. Bei diesem Gedankengang des ganzen Abschnitts kann nur an eine zukünftige, neuteamentliche Erfüllung dieser Weissagung gedacht werden.

Für die neuteamentliche kirchengeschichtliche Auslegung unserer Stelle spricht sodann die ganze Art und Weise der prophetischen Verkündigung, wenn sie über Heidenvölker ergeht. In der Regel trifft sie nicht

ein Volk als äußerliche Gesamtheit, sondern als den Repräsentanten und Träger einer bestimmten Idee. Das gilt von Gerichtsverkündigungen wie von Heilsverheißungen. Um nur eine Stelle anzuführen, so lesen wir Amos 9, 11, 12 die messianische Weissagung, die Apost. 15, 15—17 ausdrücklich auf die Bekehrung der Heiden bezogen wird: „Zur selbigen Zeit will ich die zerfallene Hütte Davids wieder aufrichten und ihre Lücken verjäumen, und was abgebrochen ist, wieder aufrichten; und will sie bauen, wie sie vorzeiten gewesen ist, auf daß sie besitzen die übrigen zu Edom und die übrigen unter allen Heiden.“ Da kommt Edom nicht in Betracht als äußerliches Volk, sondern als Repräsentant der Heidentwelt. So repräsentieren auch in unserer Stelle Gog und Magog und die andern Völker die bittere Feindschaft, die das geistliche Israel, das Reich Gottes, die neutestamentliche Kirche, erfahren wird.

Dazu kommt ferner, daß unsere Weissagung selbst ausdrücklich erklärt, daß ihre Erfüllung in die letzte Zeit falle. Kap. 38, 8 heißt es „nach langer Zeit“, und dann wird V. 16 noch einmal gesagt: „Solches wird zur letzten Zeit geschehen.“ Die häufig vorkommenden Phrasen jedoch: „in künftigen Zeiten“, 1 Mos. 49, 1; „zur letzten Zeit“, 4 Mos. 24, 14; Jes. 2, 2; Hos. 3, 5; „in den letzten Tagen“, Micha 4, 1, sind bekannte alttestamentliche Hinweise auf die neutestamentliche Zeit. Darum bemerkt der ebenso scharfsinnige wie selbständige Calov, der volle acht Folioseiten auf die Erörterung der verschiedenen Auslegungen unserer Stelle verwendet, ganz treffend: „In novissimo mundi totius tempore, non longe ante diem extremum.“⁶⁾

Endlich darf auch nicht übersehen werden, daß nach Kap. 38, 17 schon vor Hefekiel andere Propheten denselben Gegenstand zum Inhalt ihrer Verkündigung gemacht haben. Der Prophet sagt: „So spricht der Herr Herr: Du bist's, von dem ich vorzeiten gesagt habe durch meine Diener, die Propheten in Israel, die zur selbigen Zeit weisagten, daß ich dich über sie kommen lassen wollte.“ Wir haben jedoch schon gesehen, daß außer Hefekiel kein anderer alttestamentlicher Schreiber von Gog und Magog redet. Wir werden darum kaum irgehen, wenn wir annehmen, daß Hefekiel mit diesen Worten hinweisen will auf den großen und schrecklichen „Tag des Herrn“, den *יום ה' די*, den *dies irae*, den „Tag des Zorns und der Offenbarung des gerechten Gerichts Gottes“, Röm. 2, 5. Von diesem Gerichtstag haben aber besonders Jesaja, Joel und Jephania gewaltig geweissagt. So finden wir schon in unserer Stelle selbst zwingende Gründe, für das Verständnis des Wortes von Gog und Magog in die neutestamentliche Zeit herabzugehen. Ganz gewiß aber werden wir in dieser Frage gemacht durch das Neue Testament. Auch hier gilt in gewissem Maße der alte Spruch:

Novum Testamentum in Vetere latet;
Vetus Testamentum in Novo patet.

6) Biblia Illustrata, II, 569.

Die Apokalypse nimmt Hesekiels Wort vom Gog und Magog wieder auf, zwar als einzige neutestamentliche Schrift und auch nur einmal im Buche, aber doch deutlich und unmißverständlich. Dies führt uns zu der merkwürdigen Stelle von den tausend Jahren, Offenb. 20, 7—10: „Und wenn tausend Jahre vollendet sind, wird der Satanas loswerden aus seinem Gefängnis und wird ausgehen, zu verführen die Heiden in den vier Ertern der Erde, den Gog und Magog, sie zu versammeln in einen Streit, welcher Zahl ist wie der Sand am Meer. Und sie traten auf die Breite der Erde und umringeten das Heerlager der Heiligen und die geliebte Stadt. Und es fiel das Feuer von Gott aus dem Himmel und verzehrte sie. Und der Teufel, der sie verführte, ward geworfen in den feurigen Pfuhl und Schwefel, da das Tier und der falsche Prophet war; und werden gequälet werden Tag und Nacht, von Ewigkeit zu Ewigkeit.“ Wir erkennen sofort, es ist wirklich dieselbe Sache, von der Hesekiel geredet hat, wenn auch St. Johannes sie viel kürzer faßt und sie etwas anders wendet. Gog und Magog bilden ein unermehliches Heer, das von den vier Himmelsgegenden kommt. Ihr Kampf ist gerichtet wider das Heerlager der Heiligen und die geliebte Stadt. Das ist das neutestamentliche Jerusalem, Gottes Reich, Gottes Volk, Gottes Kirche. Aber dieser Kampf endigt mit einem furchtbaren Gericht; die Kirche triumphiert und behält den Sieg; Gog und Magog werden durch Feuer verzehrt, und der Teufel, der Urheber des ganzen Kampfes, wird geworfen in den feurigen Pfuhl und Schwefel.

Läßt sich nun aus dieser Stelle der Apokalypse erkennen, wer Gog und Magog ist? Das wird zum Teil von der Frage abhängen, wie man die tausend Jahre faßt. Unsere Worte stehen ja in dem so häufig behandelten und so oft mißverstandenen 20. Kapitel der Offenbarung; und daß sie darin stehen, sollte für alle Schriftleser und Schriftausleger eine Mahnung sein, ihre Auffassung der tausend Jahre nicht zu apokalyptisch vorzutragen. Luther bemerkt einmal zu den letzten inhaltlich ähnlichen Kapiteln des Propheten Daniel in seiner kräftigen Weise: „Alle Weissagungen, ehe sie vollendet sind, sind auch dem Teufel selbst verborgen.“ Ein andermal sagt er: „Die Weissagungen sind nicht gründlich zu verstehen, ehe sie vollendet werden.“ Und in seiner zweiten Vorrede auf die Offenbarung St. Johannis vom Jahre 1545 führt er aus: „Solange solche Weissagung ungedeutet bleibt und keine gewisse Auslegung kriegt, ist's eine verborgene, stumme Weissagung und noch nicht zu ihrem Nuß und Frucht kommen, den sie der Christenheit geben soll.“⁷⁾ Die Väter unserer Synode, Walther, Wyneken, Schaller, Wiewend, vereinbarten im Jahre 1857 mit P. Schieferdecker folgende Sätze: „1. daß wir den Text Offenb. 20 als Gottes Wort glauben und annehmen, wie er da steht; 2. daß wir darin ein göttliches Geheimnis erkennen, dessen eigentlichen Inhalt niemand mit völliger Gewißheit und

7) XIV, 131.

Sicherheit auslegen könne". Schaller bemerkte dazu treffend: „Wir meinen zwar, daß Apokalypse 20 bereits erfüllt sei. Doch wagen wir nicht, dies für schlechterdings gewiß zu erklären. Ist es aber noch nicht erfüllt, so kann es authentisch nur durch einen Propheten erklärt werden.“⁸⁾ Wir können hier nicht weiter auf die tausend Jahre eingehen, sagen nur, daß nach unserer Überzeugung diese Jahre eine ideale prophetische Zahl bilden, die man nicht menschlich berechnen kann, die aber eine Zeit bezeichnen, die den ganzen neuteamentlichen Aon umfaßt, die also in der Erfüllung begriffen, aber noch nicht vollendet ist. Und es ist ganz klar, und es kann kein Zweifel darüber bestehen, daß wenigstens noch nicht alles in Apokalypse 20 erfüllt ist; denn Johannes sieht da auch die Auferstehung der Toten, das Weltgericht, B. 12. 13, die ewige Verdammnis, B. 14. 15, und gleich nach dem 20. Kapitel das neue himmlische Jerusalem. Darum halten wir dafür, daß auch das Wort vom Gog und Magog in der Erfüllung begriffen ist.

Aber wir fragen nun wieder: Wer ist Gog und Magog? Nach den vorangegangenen Worten werden wir uns vorsichtig ausdrücken und bescheiden müssen. Es ist ja allgemein bekannt, daß in der lutherischen Kirche die Deutung auf den Türken, den orientalischen Antichristen, weite Verbreitung gefunden hat und nach dem Vorgang Luthers in der Kirche des 16. und 17. Jahrhunderts die herrschende war. In seiner großen Auslegung der Genesis sagt Luther: „Gog heißt ein Dack. Darum hält man Gog für die Schythen, die nicht in Häusern wie wir, sondern unter Hütten allein oder Gezelten wohnen. Wie sich auch deshalb die Türken rühmen, daß sie nicht nach Pracht bauen wie wir. . . Die Türken halten es für ein Stüd sonderlicher Heiligkeit, wenn man nicht in köstlichen Häusern wohnt. Darum verwüsten sie auch die Weinberge und reißen schöne Gebäude über einen Haufen. Dergleichen Leben führen auch diese Völker nach Mitternacht, die man Tataren nennen; denn diese wohnen auch in Hütten und sind, wie sie die Hebräer nennen, Magog, unter welchen auch sind die Schythen und andere Völker.“⁹⁾ In seinen biblischen Randglossen sagt Luther: „Gog, das sind die Türken, die von den Tataren herkommen und die roten Juden heißen.“¹⁰⁾ Noch ausführlicher spricht er sich in diesem Sinne aus in einer besonderen „Übersetzung des 38. und 39. Kapitels des Propheten Ezechiel vom Gog, nebst Vorrede und Randglossen“.¹¹⁾ In seiner schon erwähnten letzten Vorrede auf die Offenbarung St. Johannis, in der er dieses Buch von Kapitel zu Kapitel kurz durchgeht, bemerkt er sodann: „Im 20. Kapitel kommt herzu der Legetranck, Gog und Magog, der Türke, die roten Juden, welche der Satan, so vor tausend Jahren gefangen gewesen ist und nach tausend Jahren wieder los worden, bringt. Aber sie sollen mit ihm auch bald in den feurigen

8) Lehre und Wehre 47, 261. 263.

9) I, 658.

10) VIII, 1887.

11) VI, 880—891.

Wühl. Denn wir achten, daß dies Bild, als ein sonderliches von den vorigen, um der Türken willen gestellt sei und die tausend Jahr anzufahren sind um die Zeit, da dies Buch geschrieben ist, und zur selbigen Zeit auch der Teufel gebunden sei. Doch muß die Rechnung nicht so genau alle Minuten treffen. Auf die Türken folgt nun flugs das jüngste Gericht am Ende dieses Kapitels, wie Dan. 7, 7. 8 auch zeigt.“¹²⁾ Und in seiner geharnischten „Heerpredigt wider den Türken“ geht der Reformator noch einmal kurz auf Hesek. 39 und Offenb. 20 ein und bemerkt: „Nun ist kein Zweifel, Gog sei der Türke, der aus dem Lande Gog oder der Tataren kommen ist in Asiam, wie die Historien beweisen.“¹³⁾ Diese Auslegung von den Türken hat Flacius in seiner *Glossa*, die Magdeburger Benturien, Oslander, Calov und aus unserer Zeit Möbbelen, Stöckhardt, Gößwein. Stöckhardt pflegte hervorzuheben, daß, wie des Papstes, so auch der Türken Mord anhalten werde bis zuletzt. Diese Auslegung ist also in unserer Kirche gewissermaßen die traditionelle Auslegung, für die sich ganz gewiß gar vieles sagen läßt. Die Welt- und Kirchengeschichte kennt eben außer dem Papsttum keine historische Erscheinung, die gegen die Kirche Christi — und darum handelt es sich bei Hesekiel wie bei Johannes — so gewütet hat wie gerade der Türke, der antichristus orientalis. Nur darf man dabei nicht etwa bloß an den Türken im engeren Sinne denken, sondern vielmehr im weiteren Sinne, an den ganzen Mohammedanismus, wie er in Europa, Asien und Afrika aufgetreten ist und noch bis auf den heutigen Tag grassiert.

Und doch sind wir geneigt, diese Auffassung, die wir früher selbst vertreten haben, aufzugeben und die Stelle vom Gog und Magog etwas anders zu fassen. Wir finden im Gog und Magog mit andern Auslegern eine Erscheinung, die sich besonders in unserer Zeit, im 19. und 20. Jahrhundert, zeigt. Neuere bibelgläubige Ausleger legen den Finger darauf, daß Magog 1 Mos. 10, 2 als ein Sohn Japhets bezeichnet werde, daß also in diesem Wilde nicht das Heidentum unter den Nachkommen Sems oder Hams, sondern unter den Nachkommen Japhets, die da wohnen in den Hütten Sems, 1 Mos. 9, 27, gemeint sei, mit andern Worten, das Heidentum in der sogenannten Christenheit, die verstockte, feindselige Christenwelt, die heidnisch geworden ist. So erinnert zum Beispiel W. Peters an den Zeitgeist, an den immer frecher das Haupt emporhebenden Unglauben, weist hin einerseits auf die unheimlichen Bewegungen der Kommunisten, Sozialisten, Anarchisten und Nihilisten, auf die Freimaurer und andere geheime Gesellschaften, auf die gottlosen Arbeiterverbindungen, andererseits auf den Unionszjammer, auf die Vergewaltigung der Kirche durch die Kirchenregimente, auf die wissenschaftliche Unversitätstheologie, endlich auch auf die überhandnehmende Genußsucht und Vergnügungssucht, Fleischeslust, Wollust und Unzucht. So werde in den letzten Tagen der Welt die Kirche durch den Gog und

12) XIV, 137.

13) XX, 2165.

Magog bedroht.¹⁴⁾ Ähnlich drückt sich aus E. M. Born in seiner „Auslegung der Offenbarung St. Johannis“, nur daß er zweierlei verbindet. Er sagt am Schluß einer längeren Darlegung: „Die Türken im Morgenland, die Ungläubigen und entchristlichten Massen im Abendland, das ist der Gog und Magog der Weissagung. Die führt der Teufel in den Streit, in den letzten großen und allgemeinen Streit wider die Kirche Jesu Christi. Dieser Streit ist anjeho im Gang. Ob er noch ärger, noch grauser, noch wütiger wird, als er jezt schon ist, das steht bei dem Herrn.“¹⁵⁾ Hier sind Fingerzeige, die gewiß beachtet werden müssen und auf die wir noch zurückkommen werden.

Aber zuvor müssen wir noch eine falsche, gerade in der Gegenwart weiterbreitete Ansicht zurückweisen. Durch den Weltkrieg insonderheit ist man auf den Gedanken gekommen, daß Rußland der Gog und Magog sei, und selbst sonst vernünftige Leute meinten, als Rußland im Weltkrieg sich westwärts wälzte, es sei das „Gog aus dem Lande Magog“. Und ein so angesehener Exeget wie der vor nicht langer Zeit verstorbene Eduard König hielt es für nötig, die Frage zu erörtern, ob das hebräische Wort **גֹּג**, Hesek. 38, 3, das Haupt, „der oberste Fürst“, vielleicht = Russe sei und einen Großfürsten des Zarenreiches bezeichne, wie z. B. Herrmann in dem neuesten Kommentar zu unserm Propheten annahm.¹⁶⁾ (Es klingt wirklich wie ein schlechter, aber zugleich vermessener Witz, wenn man eine Stala wie diese aufstellt: Rosch, Ros, Rus, Ruß, Russe.) Hier in Amerika trug Prof. C. E. Lindberg, der Dekan des Augustana Theologischen Seminars in Rock Island, Illinois, noch kurz vor seinem Tode in seinem *Beacon Lights of Prophecy in the Latter Days* die folgenden Gleichungen vor: Rosch = Russia; Mesech = Moscow; Tubal = Tobolsk.¹⁷⁾ Ein Pastor unserer Synode veröffentlichte in jenen aufgeregten Jahren eine Schrift unter dem Titel „Was sagt die Bibel vom Weltkrieg?“ und wollte im ersten Teil, „Gog und sein Kriegszug“, den Nachweis bringen, daß England die gottfeindliche Weltmacht sei, deren Untergang Hesekiel weissage. Und ein anderer Pastor unserer Synode sagte von diesem die Heilige Schrift mißbrauchenden Schriftchen: „Es ist mir ein großer Trost gewesen, und ich empfehle es allen unsern Lesern zum andächtigen Lesen und ernstlichen Nachdenken.“ Ein Pastor der United Lutheran Church übersetzte das Buch, um es unter den englischlesenden Bürgern unsers Landes zu verbreiten. In dieser Schrift wurde Kap. 38, 11. 12 auf Deutschland und Österreich bezogen, das mit Israel gemeint sei, und Kap. 39, 6 auf England, das auf seinen Inseln sicher wohne. Dies bestätigt, was wir oben sagten, daß in Zeiten großer Erregung die Leute zu den schwierigen und dunkeln Weissagungen greifen, um ihre Hoffnungen und Befürch-

14) Der Richter ist vor der Tür! Auslegung der Offenbarung St. Johannis, S. 351—353.

15) S. 332.

16) Theologisches Literaturblatt, 43 (1922), 13.

17) S. 221.

tungen einzutragen, statt daß sie sich an die hellen und klaren Sprüche halten. Es ist grundverkehrt, wenn man, da ja diese ganze Stelle sich auf etwas Neutestamentliches bezieht, darin weltliche Mächte finden will. Die Kirche ist ein geistliches Reich, und nach Analogie der Lehre von der Kirche müssen alle derartigen Stellen geistlich verstanden werden. Darum kann Israel nicht Deutschland und Österreich bezeichnen. Die Inseln können nicht England, Schottland und Irland sein, und Gog und Magog kann nicht Rußland sein. Alle geographischen Begriffe müssen in einer solchen Auslegung ausgeschlossen bleiben. Die Kirche ist auf kein Volk beschränkt, und so sind auch die Feinde der Kirche nicht bloß in einem Volke zu finden.

Aber der Leser fragt vielleicht wieder: Wer ist denn nun eigentlich Gog und Magog? Unsere Leser werden es nach allem Vorangegangenen verstehen, wenn wir uns darüber sehr vorsichtig ausdrücken, unsere Auffassung niemandem aufdrängen und auch mit keinem, der eine andere Auffassung hat, streiten wollen, solange nur sonst seine Auslegung nicht der klaren Schrift widerspricht. Wir finden den Gog und Magog überhaupt nicht in einer bestimmten Einzelperson, geradese wenig, wie wir den Antichristen in einer bestimmten Einzelperson finden, sondern in einer Reihe von Persönlichkeiten, in einem System, dem Papsttum. Gog und Magog ist nach unserer Überzeugung ein Sammelname, und es wird hier in einem großen Gemälde geschildert, was sich wohl in einer längeren Reihe von Ereignissen abspielt und verwirklicht. Wir möchten sagen: Es ist der letzte große Ansturm der Feinde Christi gegen ihn und sein Reich vor dem jüngsten Tage, den der heilige Seher hier schaut. Es ist die Kirchenfeindschaft, der Christushaß der großen Volksmassen, der sich über Jahrzehnte und vielleicht Jahrhunderte erstreckt. Zu diesem Gog und Magog gehört nach unserer Überzeugung ganz besonders auch das heutige Rußland mit seinem wütenden Haß gegen den Herrn und seinen Gefalbten und sein Reich, mit seiner fast wahnsinnigen Wut gegen alle Religion, seiner Beseitigung aller göttlichen und menschlichen Ordnung und Sitte. Aber es ist nur ein Stück und Teil des Gog und Magog. Dasselbe findet sich in der Gottlosenbewegung, die durch andere Länder Europas geht, die sich in der Society of Atheists bis in unser Land erstreckt und die sich auch in Heidenländern wie China und Japan sehr rege macht. Dazu gehören, wie D. Pieper einmal ganz treffend sagte, nicht bloß die gottlosen Sozialisten, Kommunisten, Anarchisten, Nihilisten und Atheisten, sondern auch die Logen mit ihrer Logenreligion, die ganze Feindschaft gegen das Wort Gottes, wodurch sie den Grund umreißen, Ps. 11, 3.

Was die kommenden Jahre, Jahrzehnte und Jahrhunderte, wenn die Welt noch solange steht, noch bringen werden, steht in Gottes Hand. Ob dieser letzte Kampf und Ansturm der Feinde Christi in der Zukunft noch eine besondere Spitze erreichen wird, weiß Gott allein. Er hat

alles in seiner Hand, und er hat aus großer Gnade uns die Zukunft verborgen. Aber er gibt uns die tröstliche Gewißheit, daß auch in diesem letzten Kampf und Streit die Kirche nicht unterliegen, sondern schließlich den Sieg davontragen und in die Vollendung und Herrlichkeit übergehen wird. Auch die Pforten der Hölle sollen sie nicht überwältigen. Aus der streitenden wird eine triumphierende Kirche werden. Die Einzelheiten über diesen Kampf und Sieg hat Gott uns nicht näher mitgeteilt, und der große Gesekeil macht es wie sein kleiner, aber ganz herrlicher Vorgänger, der ebenfalls eschatologisch gerichtete Joel. Wenn dieser die Schrecken des Endgerichts ankündigt, das Brüllen des Herrn aus Zion und das Hörenlassen seiner Stimme aus Jerusalem, so daß Himmel und Erde beben werden, dann malt er das entsetzliche Bild nicht weiter aus, sondern zieht einen Vorhang vor die Schrecknisse und schließt: „Aber der Herr wird seinem Volk eine Zuflucht sein und eine Feste den Kindern Israel“, Joel 3, 14—21. Und so schließen wir diese Erörterung mit dem Wort, mit dem St. Johannes seine auch auf Gesekeil ruhende Weissagung schließt: „Es spricht, der solches zeuget: Ja, ich komme bald. Amen. Ja, komm, Herr Jesu!“ Offenb. 22, 20.

L. Fürbringer

What the Liberal Theologian Thinks of Verbal Inspiration

1. *He thinks it is an obnoxious thing.* He abhors the doctrine that the whole Bible is given by inspiration of God, every word of it absolutely infallible. He execrates verbal inspiration. J. S. Whale, a Congregationalist, president of Chesunt College, Cambridge, takes occasion to speak of it in his treatise *The Christian Answer to the Problem of Evil*, published 1936. He speaks of it in this wise: "The modern man is not impressed by the mere citation of texts; he rightly wants to understand them in their context. His very certainty that the Scriptures are the fount of divine wisdom — that it is indeed the Word of God which is spoken to him in the words of the Bible — has set him free from the bondage of the letter, the prison-house of verbal infallibility. It is no use shilly-shallying here; loyalty to truth in the shape of literary and historical criticism forbids it. A Christian knows that he has to serve God with the mind as well as with heart and will and that the obligation to be intelligent is itself a moral obligation. The Bible is abused when it is used merely as an armory of proof-texts for defending some theological scheme (a game at which more than one can play, notoriously enough). We use the Bible rightly only when, to quote Luther, we see that it is the cradle wherein Christ is laid; that is, when we worship the holy Child and not His crib. These letters" (after the author had delivered four lectures on "The Chris-

tian Answer to the Problem of Evil," he received letters by "not a few earnest people who would solve and dismiss the immemorial problem of evil by quoting texts from Holy Scripture") "have renewed my conviction that blind bibliolatry can be as pathetically wrong as what is called blind unbelief and that the way of obscurantism is the way of disaster." (P. 77 f.)

The liberal theologians use plain language. They want us to know exactly what they think of the doctrine of verbal inspiration. They abhor it because it leads men into idolatry. They refuse to accept it because they are unwilling to commit "bibliolatry." To say that every word in the Bible is absolutely true, to be received with unquestioning faith, is to put a book in the place of God. They revolt at such "blind bibliolatry." Again, they refuse to submit to "the bondage of the letter." When we ask them to bow before the words that Moses and Matthew and Paul wrote centuries ago, they declare that they will not enter "the prison-house of verbal infallibility." Furthermore, the belief in the inspiration and infallibility of the Holy Scriptures is not created by the Holy Ghost. It is not Christian enlightenment. It is "obscurantism." The enlightened Christian casts out this gross superstition. Finally, "the way of obscurantism is the way of disaster." This "blind bibliolatry" is as bad as "blind unbelief." The teachings of the infidel cause many to lose their faith. And the teaching of verbal inspiration causes many to lose their faith.

President Whale's denunciation of the doctrine of verbal inspiration as sinful, criminal, and pernicious is not an isolated case. Many in all sections of the visible Church are supporting him. "Orthodoxy has made the Bible an independent, divine thing, which just as such, as a *corpus mortuum*, is stamped with divine authority. This materialistic or, to be more exact, this idolatrous acceptance of Bible authority has done great damage to Christian faith." (E. Brunner, *The Word and the World*, p. 92 f.) For because "in traditional Christian doctrine the infallibility of the Bible and the revelation of God in Christ had been coupled together too closely, the destruction of the dogma of verbal inspiration, with its emphasis upon an infallible Book, by the modern process of research in natural and historical science inevitably carried with it the whole Christian faith in revelation, the faith in the Mediator." It is a good thing that we have been freed from "the incubus of the old mechanical theory of inspiration." (E. Brunner, *The Mediator*, pp. 34. 105.) "Only God knows how many souls that folly ruined." (N. R. Best, *Inspiration*, p. 150.) Speaking the language of Liberalism, Professor Baumgaertel, Rostock, declares: "Diejenigen, die glauben, die hier vorgetragene Ansicht" (which permits science to correct the Bible) "als pietätlos ablehnen zu sollen, moechten

doch ueberlegen, dass mit Ablehnung dieser Anerkennung der Naturwissenschaft den Gebildeten der Weg zur Kirche versperrt wird. Es geht nicht an, dass den Gebildeten ein *sacrificium intellectus* zugemutet wird, das sie einfach nicht bringen koennen." (Quoted in W. Moeller, *Um die Inspiration der Bibel*, p. 35.) "Seelenmordende Verbalinspiration" is the term used by D. Dr. Johannes Meinhold, — the doctrine of verbal inspiration is murdering souls! Reviewing a book by W. Moeller, *Pastoralblaetter*, April, 1933, p. 443, says: "'Seelenmordende Verbalinspiration,' wie Meinhold sie nennt, wird hier verfochten. . . . Es ist mit Moeller keine Diskussionsmoeglichkeit gegeben, solange er noch in den Schuhen der Verbalinspiration steckt und drei Jahrhunderte Forschung unbekuemmert an sich voruebergehen laesst." Dr. S. Parkes Cadman puts it this way: "Slavery, polygamy, incest, needless wars, cruel massacres, and other non-moral acts and crimes can all be justified by the baseless assumption that every word of Holy Scripture must be regarded as practically infallible and then literally construed. It is not too much to say that this dogma has been prolific of skepticism upon an extended scale." (*Answers to Every-day Questions*, p. 253.) "The claim of Scripture infallibility in all historic and scientific details is making infidels by thousands. Very clear and decisive upon this point is the language of the late Professor Evans: 'You may be sure that, so long as you hang the infallible authority of Scripture as the rule of faith on the infallible accuracy of every particular word and clause in the Book, as long as you exalt the Bible to the same pinnacle of authority in matters respecting which God has given us fuller and more exact revelation elsewhere, as in matters respecting which the Bible is the only revelation, the irrepressible conflict between faith and science will go on. . . . Shipwrecks of faith without number have been caused by it. It is the very thing, according to his own confession, that made an unbeliever of the most brilliant scholar of France, Ernest Renan. It is the very thing that drove into infidelity the strongest champion of infidelity in England, Charles Bradlaugh.'" (J. De Witt, *What Is Inspiration?* P. 43.) "The old dogmatic view of the Bible is not only open to attack from the standpoint of science and historical criticism, but if taken seriously, it becomes a danger to religion and public morals." (C. H. Dodd, *The Authority of the Bible*, p. 13.) There is certainly no shilly-shallying on the part of the liberal theologians. Accept verbal inspiration? This wicked thing, this bondage of the letter, this blind bibliolatry, the way of obscurantism which is the way of disaster? ¹⁾

1) Verbal inspiration, offensive to the liberal theologian, is offensive also to a number of leaders in the Lutheran Church of America. See closing paragraphs of this writing.

What did Augustine think of verbal inspiration? It will not be out of place to compare his attitude with that of the liberal theologian. He writes in the *Epistle to Jerome*: "I hold the canonical books of Holy Scripture in such reverence that I firmly believe that their authors, in writing these books, never erred. And when I find things here that do not seem to agree with the truth, I do not doubt for a moment that either the copy is incorrect or that the translator did not exactly express the thought of the original or that I do not understand the matter. It would be a sin to question the inerrancy of the books of the apostles and prophets." (See Moeller, *op. cit.*, p. 56.) What did Luther think of the Bible? He believed that every word of it was given by inspiration. "The Scriptures are written by the Holy Ghost." The very words? Read on: "Holy Scripture is God's Word, written and (let me express it thus) lettered and cast into letters; just as Christ is the eternal Word of God, veiled in the human nature.... It is the written Word of God." (IX, 1770.) "There is not a single letter in the Bible that is worthless." (X, 1018.) Believing that, Luther taught the verbal infallibility of Scripture. Having quoted Augustine's statement, he writes: "Since the holy teachers of the Church have sometimes erred, being men, I accept their statements only in so far as they prove them from Scripture, *which has never erred*." (XV, 1481.) "Scripture cannot err." (XIX, 1073.) Believing in verbal inspiration, Luther held the Bible in high reverence. He approached every word of the Bible with holy awe. Indeed, to use stronger language, he accepted, and bowed to, every word of it, as though it were God's own word, issuing from the mouth of God. *For that is what it is*. "A single letter, yea, a single tittle of Scripture counts for more than heaven and earth." (IX, 650.) "Mir ist also, dass mir ein jeglicher Spruch die Welt zu enge macht. — As for me, every verse makes the world too narrow for me." (XX, 788.) Luther and the liberal theologians do not think the same thoughts. Luther abhorred their way of thinking. "If the people will not believe, you are to keep silence; for you are not under obligation to compel them to regard the Scriptures as God's Book or Word; it is enough if you give your reason therefor. When you hear such people as are so completely blinded and hardened as to deny that what Christ and the apostles spoke and wrote is the Word of God and to have doubts concerning it, then you keep silence; do not speak one word to them and let them go their way; say only this: I shall give thee sufficient ground from Scripture; if thou believest, well; if not, just go thy way." (IX, 1238.) No, say the

liberal theologians; if Renan and Bradlaugh take offense at certain portions of Scripture, cancel those portions as not inspired; we cannot afford to uphold the verbal, plenary inspiration of Scripture, since many refuse to believe it. Luther takes those to task who refuse to accept any teaching of Scripture (for instance, the doctrine of verbal inspiration). The liberal theologian takes the Bible to task for proposing such unacceptable teachings to men and insisting on their acceptance.

How does the attitude of the liberal theologian compare with that of the Apostle Peter? The apostle declares: "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1, 21. Taking up the Sacred Volume and reading what Moses and the prophets had written in "the Scripture," v. 20, his heart was filled with holy awe: God is here speaking to me! And when St. Paul had occasion to speak of what he and the other apostles had preached and set down in the books of the New Testament, he bespoke for his words unquestioning reception and the holy reverence that is due the words of God. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. 2, 13. "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God," 1 Thess. 2, 13. Scripture was to Peter and Paul a holy thing, a sacrosanct volume, endued with all the majesty and authority of the eternal God. Luther and Augustine would rather lose all the world than give up one word, one letter, of Scripture. The Christian loves the Bible, the whole Bible. His assurance of salvation is bound up with the truth, the certainty, of Scripture. He knows the grace of God because Scripture assures him of it. And when men tell him that the words which assure him of the grace of God are not exactly God's words, but words of fallible men, or when they tell him that this book is not reliable in its every statement, that the Sacred Volume is shot through with erroneous, false, dangerous statements, dread alarm seizes him, and he cries out in anguish: If I cannot rely on the Bible in some points, I cannot rely upon it in any point; if "the holy men of God" erred in relating temporal things, I cannot but mistrust them when they speak of spiritual things. That is the reason why we cannot give up verbal inspiration. We refuse to be robbed of one letter of Scripture. The assurance of our faith is at stake, and with St. Peter and St. Paul we love and prize and reverence every word penned by the Holy Ghost. Hearing which, the liberal theologian shakes his head and talks about blind bibliolatry and the prison-house of verbal in-

fallibility and the way of obscurantism which is the way of disaster.²⁾

What did the Lord Jesus make of verbal inspiration and the infallibility of Scripture? Did He look upon David's words and the prophets' words as mere words of men? "David himself said *by the Holy Ghost*," Mark 12, 36. Is there a single statement in the writings of Moses and the prophets that must be rejected as false? "The Scripture cannot be broken," John 10, 35. Every statement of Scripture stands. Not only the most important ones, but also the less important ones, as, for instance, the relatively unimportant one concerning the question whether the magistrates may be called "gods." Jesus' statement is of the most general nature. No liberal theologian can make His statement mean that only certain parts of the Scriptures cannot be broken. Again, when Jesus quoted Scripture to His disciples and the Jews and Satan, He considered the matter settled. He had placed the highest authority, the final authority, before them. "It is written!" "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected" etc.? Matt. 21, 42. Again, dealing with a matter which did not belong to the saving Gospel: "Have ye not read that He which made them at the beginning," etc.? Matt. 19, 4. And finally, as to those matters which the liberal theologian stamps as false and which he would delete from the Bible because they are offensive to Renan and Bradlaugh, Jesus accepts them as true and puts the stamp of His authority on them. There is, for instance, the story of Jonah. The liberal theologian declares that it never happened, could not have happened, and that therefore the Bible, which tells this story, cannot be verbally and plenarily inspired. But Jesus declares: "As Jonas was three days and three nights in the whale's belly," etc. Matt. 13, 40. Jesus taught the absolute infallibility of Scripture. We do not know what the Sadducees said to Him on this point. But when we repeat the teaching of Jesus, the liberal theologians meet us with the cry of "blind bibliolatry," "obscurantism, the way of disaster."

2. *The liberal theologian thinks he is justified in rejecting verbal inspiration.* He thinks it would be immoral to accept it.

2) "Only God knows how many souls that folly" (the insistence on verbal inspiration) "has ruined." Only God knows how many souls the doctrine of the fallibility of the Bible has ruined! There is this difference: When the carnal wisdom of Renan and Bradlaugh rebels against the teaching of the infallibility of the Bible, the disaster is on *their* heads; they are rebelling against God's truth; but when the liberal theologian leads Christians to believe in the partial fallibility of Scripture and to doubt the absolute trustworthiness of Scripture, of all of Scripture, the disaster is on *his* head who teaches this doctrine; he is in conflict with God's truth.

He thinks that those who accept it are unfaithful to their moral obligations. President Whale declares: "It is no use shilly-shallying here; loyalty to truth in the shape of literary and historical criticism forbids it. A Christian knows that he has to serve God with the mind as well as with heart and will and that the obligation to be intelligent is itself a moral obligation." Science, literary and historical criticism, has knocked the props from under the doctrine of "verbal infallibility," that is the fond belief of the liberal theologians. They keep telling us: "We used to think of inspiration as a procedure which produced a book guaranteed in all its parts against error. . . . No well-instructed mind, I think, can hold that now. . . . All such ideas have become incredible in the face of the facts." (H. E. Fosdick, *The Modern Use of the Bible*, p. 30.) "Reverent appreciation of the Bible . . . does not compel one to accept blindly or to interpret literally every narrative or statement it contains. Here as in all ancient history and literature, criticism has a great sifting process to perform." (W. Hyde, *Social Theology*, p. 192. See P. E. Kretzmann, *Foundations*, etc., p. 9.) Karl Barth declares in his *Credo*: "Wir duerfen uns nicht wundern, in der Bibel dauernd Texten zu begegnen, die dem Wahrheitsbegriff der Geschichtswissenschaft nicht standzuhalten vermoegen, sondern die der Historiker eben nur als 'Sage' oder 'Legende' wird bezeichnen koennen." (See *Ev.-Luth. Freikirche*, Sept. 13, 1936.) "Wahrheitsbegriff der Geschichtswissenschaft" — you cannot preserve your honesty as a historian if you retain verbal inspiration. Professor Baumgaertel, in a letter to the *Allg. Ev.-Luth. Kirchenzeitung*, Nov. 12, 1926, insists that he never said: "Die heutige Kritik weiss es besser," but that he did say: "Die Auffassung, die Jesus von der Geschichte und von der Entstehung der alttestamentlichen Schriften hatte, die war vor ihm schon da, bei den juedischen Gelehrten. Inwiefern waere diese Anschauung dann unfehlbar? Wir wissen heute infolge unserer modernen Hilfsmittel besser Bescheid ueber die Geschichte Israels und ueber die Entstehung seiner Schriften als die juedischen Schriftgelehrten vor 2,000 Jahren und als der von ihnen in diesen Erkenntnissen abhaengige Jesus." "We recognize now that the Protestant emphasis upon the plenary verbal inspiration of Holy Scripture and upon the paramount and determinative place of Scripture in Christian thought, belief, and practise was chiefly a useful fulcrum providing leverage against Catholic institutionalism; its first premise is a questionable one, and modern historical and literary criticism, not to mention 'science' generally, has rendered it increasingly untenable." (*Christendom*, 1936, p. 242.)

These men are convinced that science has disproved many statements contained in the Bible and that Higher Criticism has

proved the human origin of the individual books of the Bible, so that the "inspiration" back of the Bible cannot be verbal inspiration, carrying with it "verbal infallibility." They honestly believe that. And so they consider it a moral obligation, a sacred duty, to denounce the doctrine of verbal inspiration. We cannot call the honesty of their belief in question. And we readily admit that, if a man believes that the Bible is full of misstatements and errors, it would be morally wrong for him to teach the verbal infallibility of this same Bible. We cannot, however, stop to show in detail that these assertions of the liberal theologians are based on false premises. The premise is false that science has disproved many statements contained in the Bible. Science has not disproved one single statement of the Bible. And the premise is false that fallible men may sit in judgment on the Bible. It is not true that the Lord permits men to give more credence to what a scientist or a higher critic says than to what He says in His Word. It is not true what Whale implies and what Dr. S. P. Cadman says in so many words: "The authority of the Bible is established by divine inspiration, but it is also addressed to human intelligence. The Book itself invokes finite reason and appeals to its decision. . . . Plainly, the Scriptures themselves do not outlaw man's judgment on their contents. Why should we do so?" (*Answers to Every-day Questions*, p. 258.) We shall not examine these premises farther. Our sole purpose is to discover and uncover the Liberalist's way of thinking. He insists that human reason is a safe guide to eternal truth, the judge of the saving truth revealed by the eternal God. He tells God that, since He has given him reason, he is going to make full use of it. He refuses to believe that reason is corrupt, blind in spiritual things. He has a high opinion of the power and privilege of reason. Yes, he even goes so far as to state that, since God gave him his reason, He asks him to reject verbal inspiration because reason finds fault with many statements of the Bible. He is doing God's work in fighting the obscurantists, who insist that the Bible is infallible. He charges those who refuse to depart from the plain statements of Scripture on the behest of Higher Criticism with moral obliquity. — When we tell these men, "It would be a sin to question the inerrancy of the books of the apostles and prophets" (Augustine) and they indignantly challenge us, How can you prove that the claim of Scripture that it is inspired word for word is true? the argument ends. We believe what Scripture says because Scripture says it. We place the plain statement of Scripture before them, and if they will not accept it, we close the argument. Luther: "Say only this: I shall give thee sufficient ground from Scripture: if thou believest, well; if not, just go thy way." (IX, 1238.)

"The obligation to be intelligent is itself a moral obligation." That implies, of course, that, as your intelligence grows, you are morally bound to cast off views which you held when your intelligence was at a low level. Applied to the present matter, it would mean that formerly men believed in verbal inspiration and could not be blamed for doing so, but at the present stage of critical research and scientific progress men must take a different attitude. They must not set themselves against the progress which God provides. That would be immoral. The sentence preceding the paragraph we are discussing reads: "Any man who reads the Old Testament with understanding will discover that there are at least five distinct and different answers to the problem of suffering in that corpus of writings; they spring from different periods of history and belong to different levels of spiritual vision." That means that we must give a different answer to the question of suffering than men on a lower level of spiritual vision could give. And so, say the liberal theologians, we cannot, if we would be honest, believe what the ancient Church and, for that matter, the Biblical writers believed concerning inspiration. — What are we going to answer? Our one answer was and is and shall be that the apostles and Jesus taught verbal inspiration. But that answer makes no impression on the liberal theologians. They say: We know better; since those days religious thought has progressed. They actually take that attitude. Read the statement of Baumgaertel a few pages back: "We know more concerning the genesis of the Scriptures of Israel than the Jewish scribes and Jesus, who got His knowledge of these matters from them." President Whale has similar ideas concerning Jesus. He tells us on page 83 that Jesus, when using the term "Satan," "was merely using the thought forms of His day, which have since been abandoned. . . . He did use the categories of His age. We could not expect Him to do anything else without surrendering our conviction of His true manhood." So we do not get far with these men when we insist that Jesus and the apostles taught verbal inspiration. We will have to follow Luther's advice: "Willst du es glauben, gut; wo nicht, so fahr immer hin." They do so and keep on insisting that it is not wrong to take a different view of matters than the apostles.

The liberal theologian feels himself morally obligated to repudiate verbal inspiration. For it would be morally wrong to sacrifice one's spiritual freedom, to submit to "the bondage of the letter," to reenter the "prison-house of verbal infallibility. It is no use shilly-shallying here: loyalty to truth, etc." The liberal theologian sets up the claim that he is not bound by the letter of Scripture. He is willing to bow to God's Word, but not to the human words of the Bible. The holy men of God who wrote

these words were, after all, human, and God does not ask His children to accept their statements unconditionally; God has freed us from "the bondage of the letter." Dr. Paul Althaus, Erlangen, championing the liberal view, puts it this way: "Wir sind in dem Hören auf das Wort Gottes in dem biblischen Worte von diesem letzteren als Menschenworte frei"—submitting to the Word of God in the Biblical word we are not bound by the Biblical word as such, for that is the word of man. (*Die letzten Dinge*, p. 61.) We have not the time now to examine closely what is back of this denunciation of "the bondage of the letter." We only want to establish the fact that the liberal theologian abhors the idea that he is bound to accept every single doctrine and statement of the Bible as infallibly and absolutely true. He refuses to be thus fettered in his thoughts. And he declares that that is the God-pleasing attitude. — It will not be amiss to illustrate how the liberal theologian makes use of this freedom from "the bondage of the letter." On page 37 f. President Whale says: "From the Paleozoic era until now we can discern a progressive principle in nature, making the world no safe place for sluggards. Whether you call it natural selection or use the *language of Scripture about the divine election*, it was this principle which drove out the invertebrates, etc. . . . Why did the dinosaurs ultimately perish from this earth? Probably because in this vast process, which refuses to define progress in terms of stagnant ease, *the divine election passed them by*." If we should ask the writer to study the texts speaking of the election of grace and tell him that these texts do not describe evolution, he would tell us that he has emancipated himself from "the bondage of the letter," that proof-texts must not be adduced in good theological society. (See point 3.) Another example: "The account of the Creation in Genesis, the Christmas-story of the Incarnation, the resurrection of the body of Christ, . . . the doctrine of the resurrection of the body, the doctrine of the Virgin Birth and the divinity of Christ, — all these conceptions, intended at first quite literally, have for many devout Christians today only a symbolic function. To many a deeply religious Christian who cannot accept their literal intellectual meaning they are full of emotional power, and the emotion, the total attitude of the soul, which they express to the liberal Christian of today, is probably not very different from that which they have expressed and helped to nourish through all the Christian centuries. Hence they are still scrupulously retained, lovingly cherished, but considered as poetic expressions of some profounder or larger truth than that which their formulators realized." (*Christendom*, 1936, p. 492.) Not until men free themselves of "the bondage of the letter" and break out of "the prison-house of

verbal infallibility," can they attain to these profounder truths! If they fail to do so, they fail in their duty towards God!

3. *The liberal theologian does not think much of proof-texts.* He gets impatient when the old-fashioned theologian or common Christian appeals to a definite Bible-passage as establishing a certain truth. Naturally, since there is no verbal inspiration, these particular words in a particular text are not absolutely reliable; and they do not in every case mean what they say. President Whale declares: "The modern man is not impressed, therefore, by the mere citation of texts; he rightly wants to understand them in their context. . . . The Bible is abused when it is used merely as an armory of proof-texts for defending some theological scheme (a game at which more than one can play, notoriously enough)." You cannot use the common proof-texts to prove, e. g., the Virgin Birth. E. Brunner tells us: "In earlier days this discussion [concerning the Virgin Birth] used to be cut short by saying briefly, 'It is written,' that is, with the aid of the doctrine of verbal inspiration; today we can no longer do this even if we would." (*The Mediator*, p. 323.) Discussing the doctrine of verbal inspiration, H. Wheeler Robinson insists: "The revelation must be sought in that experience which God has made the medium of His revelation, in its entirety, rather than in particular 'texts' taken from it. . . . Does not this make impossible the confident appeal to the Scriptures as affording an infallible direction of faith and conduct? It certainly does if that is sought in the *letter*" (italics in original) "of the Word of God to men. . . . We may confidently claim that the fuller recognition of the principle of mediation, by throwing us back on the inner content of the revelation instead of its *literary expression*" (italics ours) "and record, is part of the unceasing providence of God over His people." (*The Christian Experience of the Holy Spirit*, pp. 170. 175.) Is Dr. John Oman of Cambridge in sympathy with the proof-text theologians, or is he sneering at them? He says: "Doctrines are drawn from Holy Writ like legal decisions from the Statute Book. . . . As soon as the final ground became 'Thus saith the Scriptures,' controversy entered the large field of differences in interpretation. . . . In the days of an articulated system of doctrine the theologian was unhesitating on any detail of the abstrusest questions of the faith and had no inconsiderable endowment of God's omniscience through a Scripture inspired in every letter." (*Vision and Authority*, pp. 182. 184.) Von Hofmann: "Not to individual statements wrought by God (*gottgewirkte Aussprueche*) do Jesus and the apostles refer, but to the Scriptures. . . . The totality of Scripture is the only Word of God for his congregation. . . . It is such as a whole." (*Schriftbeweis*, I, p. 576. See Kretzmann, *Founda-*

tions, p. 6.) Baumgaertel: "The letter (*Wortlaut*) of Scripture we consider of secondary importance. . . . The outstanding features, the *whole*, is what counts, not the details, which are in many instances erroneous and objectionable." (See Moeller, *Um die Inspiration der Bibel*, p. 57.) Dr. E. E. Flack: "No fundamental doctrine rests on a single isolated passage. Nor may several passages strung together in proof-text fashion fix faith. It requires the analogy of Scripture, the whole Scripture corroborating and authenticating its own testimony in the life of the true Church, to establish the truth as it is in Christ Jesus. The standard by which all dogmas and teachers are to be judged is not the Scriptures standing utterly alone, but the Word of God attested and authenticated in the Spirit-filled life of the early Church and projected through the centuries from faith to faith in the corporate mind of the true Church." (*The Lutheran*, Oct. 11, 1936.)³⁾ V. Ferm: "A literally infallible Bible, an assumption implied throughout the Lutheran Symbols, verbally inspired, is a view that has passed by the board for good. The authority of the Sacred Writings is no longer found in 'the letter' and sustained by some artificial theory of divine inspiration, but in the appeal of its spiritual content. Not all passages have equal value. Some are plainly interpolations, and some represent the transitory colorings of a bygone social culture." (Italics ours.) . . . "Passages may no longer be wrested from their context and indiscriminately ascribed to 'the Word of the Lord.'" (*What Is Lutheranism?* p. 279 f.) — When we discuss matters of doctrine with the liberal theologian, he tells us: Quote me no proof-texts; but if you must quote them, look at their context and quote them correctly. Very well, we shall look at this word "context."

"The modern man is not impressed by the mere citation of texts; he rightly wants to understand them *in their context*." "Passages may no longer be *wrested from their context*." Certainly Whale and Ferm know, they must know, that long before the modern man appeared upon the scene, people insisted that passages must not be wrested from their context. The theologians of a bygone generation knew that you must look at the context in order to get the right understanding of the passage. In the days of old, when the students took up their *Hofmanni Theologia Exegetica*, they studied *Caput Quartum: De Consideratione Contextus*. They studied *Regula I: Antecedentium et consequentium consideratio in nullius loci Scripturae S. explicatione est omittenda*. They were given as a sample the text "In the beginning אֵלֹהִים created the heaven and the earth." They were told that *Elohim*

3) Just what this "Word of God" which is not identical with Scripture is, will be looked into later on.

could mean angels or the gods of the Gentiles or rulers or the true God. They were told: *Contextus praeceise determinat sensum vocabuli*. They were told to look at the words in the context, and they would find that "הָאֵלֹהִים made the earth and the heavens." Whale and Ferm know very well that the old-style theologians did not permit the texts to be wrested from their context—the old-style context. And so they are using this word "context" in a new sense. We have just been told that the sense of a passage is not found in "the letter," but in its "spiritual content"; not in Scripture standing alone, but in Scripture as authenticated by the Spirit-filled life, etc.; not in that which the words say, but in what "the whole" of Scripture says. We heard Hyde say we must not "interpret literally every narrative or statement the Bible contains." And that means—if you will please read again the quotation from *Christendom* given a few pages back—that the story of Creation, the Incarnation, the doctrine of the divinity of Christ, etc., were intended at first quite literally, but must now be interpreted in the light of the profounder and larger truths the present age has experienced. We are afraid that, when the liberal theologian speaks of the "context," he means that, when a passage does not agree with what according to modern thought or experience is the sense of "the whole" of the Bible, does not agree with what modern thought has fixed as the "spiritual content" of the Bible, it cannot mean what the words and letters say. Yes, they must mean something of that sort. Prof. Edwin Lewis of Drew University says in *Great Christian Teachings* (p. 61) that we may well regard the resurrection narratives "not as literal statements of fact, but as a more or less pictorial effort on the part of the earlier Christian community to account for their experience of Christ." (See CONC. THEOL. MTHLY., IV, p. 758.) Experience, Scripture read in the light of experience, constitutes this "context" of the liberal theologians. If you still doubt it, read the excerpt from H. Wheeler Robinson's *Christian Experience* printed a few pages back. Do the texts "An enemy hath done this," "Now shall the prince of this world be cast out," prove the existence of the devil? President Whale would say: Not if you take them in their context. For on page 26 he states that it can hardly be denied "that Jesus Christ Himself, who said, 'An enemy hath done this,' etc., accepted a dualism of some kind as a fact of religious experience"; and on page 35 he declares, speaking of the fall of man, of original sin, and of the devil: "These are at best great mythological theories." What is the "context" that justifies President Whale to find the doctrine of evolution taught in "the language of Scripture about the divine election"? Why, the fact that evolution is divine truth, one of the greatest truths, gives us reason to believe that God revealed

or at least confirmed this truth also in the Sacred Scriptures, pointed to it in those obscure passages about "election." Take the teaching concerning miracles. We offer as one of the proof-texts Jonah 1, 17; 2, 10. The liberal theologian tells us to consider the "context." Well, we read the entire Book of Jonah and conclude that there is nothing there that compels us to deny what the words and letters of 1, 17 and 2, 10 say. But the liberal theologian tells us that, if we get the real spirit of the Bible, read the Bible with the enlightened mind of the modern man, who knows that no real miracles occur, we shall find that this story was meant to convey a *spiritual* truth—and that is the "context." Prof. H. L. Willett says: "The Book of Jonah is one of the Old Testament works of fiction, along with Ruth and Esther. The story of Jonah was a prophetic protest against the narrowness and race prejudice of a dominant group in Jerusalem. . . . It may be that the escape of the prophet from death as the result of his being swallowed by the sea-monster was a figurative reference to the preservation of the Hebrew people in the land of exile and their restoration to their own land to continue their prophetic mission to the world." (*Christian Century*, Dec. 9, 1936.) The liberal theologian, in effect, makes the title-page of this prophetic production read: "The Story of Jonah.—A piece of fiction. A parable." Now we can understand why they say that Jonah 1, 17 cannot be understood, according to the context, as saying that the prophet was literally in the belly of the fish three days and three nights. But we are wondering how Jesus could so completely fail to see the character and scope of the Book of Jonah. He did not see the "context" of the liberals, but took Jonah 1, 17 literally. Read Matt. 12, 40.

The liberal theologians abhor the proof-text method of establishing the doctrine. Whatever they mean by the "context" which must be considered with the text, their complaint is really this, that "the Bible is abused when it is used merely as an armory of proof-texts for defending some theological scheme." This means that they will not be bound by the letter of the text. And this means that, if they were constitutional lawyers, they could not long practise before our Supreme Court. If the question were whether the Constitution permits the State of Missouri to send fifteen Senators to Washington and the opposing lawyer appealed to Section 3 of the Constitution: "The Senate of the United States shall be composed of two Senators from each State," etc., and the "liberal" lawyer cried out: "Quote me no proof-texts! The *letter* does not count!" what would the Chief Justice say? And this provision of the Constitution is no plainer than the proof-text quoted against the evolutionist: "In the beginning God created the heaven and the earth."

Nor would they have any standing in a court where Luther presided. Luther was strong for the proof-text method. Therein lay his strength. "Ich bin gefangen, kann nicht heraus: der Text ist zu gewaltig da." (XV, p. 2050.) One little proof-text was enough for him. "This is My body"—this one single verse is strong enough to silence their idle, wicked twaddle." (XX, 777.) Luther insisted on the *letter*: "Let them get a boy to spell out to them these words 'This is My body.'" (L. c., 846.) And what did Jesus think of the proof-text method? Did He combat the lies of Satan and of the scribes with the "whole" of Scripture or with specific passages of Scripture? See Matt. 4, 4. 7. 10; 22, 43 f.; John 10, 34; etc. And is there a single verse in the Bible which Jesus stamps as unfit for a proof-text because of its erroneous content? See John 10, 35.

"The Bible is abused when it is used merely as an armory of proof-texts for defending some theological scheme (*a game at which more than one can play, notoriously enough*)."

The argument here is that the proof-text method is wrong because, while you quote proof-texts for your teaching, say for the universality of grace, *your opponent* will also quote a lot of proof-texts for his teaching of particular grace. Or put it another way: the same passage has been used for and against a certain teaching. You cannot therefore rely on proof-texts; they are subject to different, contradictory interpretations. — This argument declares, in effect, that Scripture is obscure. We shall not take up here the question of the clarity of Scripture beyond stating that with Lutherans the question is settled. The Catholics agree with President Whale and insist that the Bible is an obscure, confused book. The Lutherans declare: "There is no clearer book upon earth than is Holy Writ, which in comparison with all other books is like the sun in its relation to all other lights." (Luther, V, 334.) They declare with their Formula of Concord that Scripture is "the pure, clear fountain of Israel," "as it is written Ps. 119, 105: 'Thy Word is a lamp unto my feet and a light unto my path.'" (Trigl., pp. 851. 777.) A Lutheran is so constituted, through the grace of God, that, when Scripture makes a definite statement on any matter, the matter is settled for him. He will cling to that proof-text in spite of the fact that others refuse to accept its plain meaning. The fact that some put a different interpretation on that text does not prove that the text is subject to different interpretations. As has been said: "The fact that a question has been much debated is no proof that it is debatable." The fact that many interpret "world" in John 3, 16 to mean "the world of the elect only" does not make John 3, 16 ambiguous. We shall continue to bring forward John 3, 16 as a proof-text for the doctrine of universal grace.

The controversy on verbal inspiration furnishes another illustration of the present point. We say that 2 Tim. 3, 16, for example, clearly teaches verbal inspiration, the infallibility of every Scriptural statement. Dr. S. P. Cadman says: "It is a baseless assumption that every word of Holy Scripture must be regarded as practically infallible and then literally construed. Yet nowhere does the Book itself claim for the entire content of its literature what you assert in its behalf." (*Answers to Every-day Questions*, p. 253.) We say it does. Proof-text: 2 Tim. 3, 16. The liberal theologian may make a twofold answer. First, he might say, "Quote me no proof-texts!" He might apply his new-fangled rule that you must not base doctrines on "single, isolated passages," not on "individual statements," but on "the whole" of the Bible; not on "the literary expression," but on "the inner content of revelation." Or he may take up 2 Tim. 3, 16 and put a different interpretation on it. He can play that game, too, says Whale. We thus have different "interpretations" of 2 Tim. 3, 16. But that does not prove that this proof-text is obscure. It permits only one interpretation. It is so clear that it forces its sense upon the reader. There is the clear statement, in plain language: "All Scripture is given by inspiration of God — *πᾶσα γραφή θεόπνευστος*." There should be no dispute about the meaning of the word "Scripture." And the lexicographers have no trouble with the Greek word *θεόπνευστος*. Suhle and Schneidewin's *Handwoerterbuch*, non-theological, "fuer die ganze griechische Literatur," says it means: "von Gott eingehaucht, inspiriert." Consult any other lexicon, and you will find this meaning: God-breathed, inspired by God. Scripture is given by inspiration of God. Whatever goes to make up Scripture proceeded out of the mouth of God. And now let the "interpreters" play their game. (a) The text says that Scripture is God-breathed. The interpreter says that means that the writers were inspired. It does not. You cannot make Paul say that the holy writers were *θεόπνευστοι*, that Moses proceeded out of the mouth of God.

(b) The text says that Scripture is an inspired book. The interpreter says: "Its claim to the term *inspired* lies chiefly in its power to inspire those who expose their lives to its influence." (H. L. Willett, in *Chr. Century*, Sept. 5, 1934.) But the word in the text has the passive meaning. The interpreter plays the game of simply turning the passive into the active; *inspired* means *inspiring*. — Surely the Bible is an inspiring book. You may find that thought expressed in the words that follow: "and is profitable for doctrine," etc. But if you put it in the word here used, you will get something like this: All Scripture is inspiring and is therefore inspiring. Besides, you will have trouble in thinking the thought: Scripture is inspiring of God.

(c) The text says: *Scripture* is inspired. That means, says the interpreter, that only the thoughts, the concepts, were inspired; inspiration does not extend to the *words*. However, *Scripture* is made up of words. What the writers used when they composed the books of *Scripture* was words. If they had used only thoughts, you could not see, handle, read the *Scriptures*. Paul is encouraging Timothy to read the *Scriptures*. Timothy begins to read Genesis or Romans. Paul stops him and says: You are reading *words*. That will not help you. Words are not inspired. Go find a Bible made up of thoughts.

(d) The text says: *All Scripture* is inspired. The interpreter says that that means that only *some* *Scripture* is inspired. "Inspiration includes only the knowledge essential for knowing God and His plan for man." (*The Lutheran*, Jan. 23, 1936.) It does not include the scientific and historical statements. Only the doctrinal portions or perhaps only the Gospel portions are inspired. — Where does that leave Timothy? He relies on the $\pi\alpha\sigma\alpha$ and begins to read: "In the beginning God created the heaven and the earth." He is ready to believe that and to rejoice in it. But Paul stops him: This is not a Gospel statement. Timothy: Why, then, did you say $\pi\alpha\sigma\alpha$? Paul: I meant only the important parts. Timothy: All right; how then can I know which are the important parts? Paul: *Da siehe du zu*. — The interpreter insists here that Paul is using $\pi\alpha\sigma\alpha$ in a restricted sense, meaning: All *Scripture*, *in so far* as it is inspired, is profitable. And that would mean that *Scripture* contains portions which are not profitable because they are not inspired. — Paul protests with a loud voice against the insertion of the "in so far." He would point to the context, the old-fashioned context. Paul is lauding Timothy for having studied "from a child the holy *Scriptures*, which are able to make thee wise unto salvation," v. 15. His intention is to animate Timothy to keep on studying this salutary book. So he adds v. 16 for the purpose of emphasis. He wants to stress the wonderful origin, quality, and power of this book. And right here he is supposed to make that restriction: a good part of the Holy *Scriptures* which thou hast known from a child is of doubtful value! Such a caution certainly does not fit in the context. Such a statement would not give Timothy much confidence in *Scripture*. He would have to be asking right along: Is this passage inspired or just human wisdom? Again, Paul would indignantly ask the modern misinterpreter of his words to read Rom. 15, 4. There Paul says that "*whatsoever things* were written aforetime were written for our learning." Here he is made to say that only *some* of the things written aforetime are profitable for doctrine.

(e) Interpreter Dodd says: "The passage leaves open the question whether inspired Scripture is infallible; that it is profitable no one would deny." (*The Authority of the Bible*, p. 15.) He accepts interpretation (d) and adds the new thought that an inspired saying, a saying issuing from the mouth of God, may be fallible. He is making quite a game of the matter.

(f) Professor Dodd asserts in this connection: "Neither passage (2 Tim. 3, 16 and 2 Pet. 1, 21) claims the rank of inspired Scripture for the writing in which it occurs." Which means in effect that, even if you could prove the verbal, plenary inspiration of the Old Testament Scriptures with 2 Tim. 3, 16, that does not prove the inspiration of the New Testament writings. — We cannot take time to discuss that point now, but we cannot suppress this remark: If a man is willing to grant the verbal inspiration of the Old Testament, we shall have no further trouble with him.

(g) Those interpreters make game of 2 Tim. 3, 16 who read it thus: *Any* Scripture which is θεόπνευστος is useful, etc., as, for instance, the writings of Shakespeare, Goethe, and Darwin. And von Hofman declares that "the πᾶσα γραφὴ θεόπνευστος applies with the same right and in the same sense, only in different degree, to all histories written by men." (See *Lehre u. Wehre*, 17, p. 73.)

Yes, President Whale is right when he observes that the proof-texts have suffered a variety of interpretations. But his inference that for that reason Scripture is obscure and that no reliance can be placed on the proof-texts is wrong. There are indeed obscure passages in Scripture. Such passages will not serve as proof-texts. But when a man asserts that there are no clear proof-texts (this is a pleonasm) in Scripture, he is asserting that the Holy Spirit was not able to say what He wanted to say in definite passages and clear words. When he asserts that the Holy Spirit asks us to turn away from the plain sense of a particular passage and find the sense in the nebulous context of "experience" and "the whole" of Scripture, he is asserting that the Holy Ghost gave us a useless book.

What does Luther think of those who as a consequence of their rejection of verbal inspiration denounce the use of proof-texts? What would be the result if people followed their advice? Speaking of those who say, "Scripture is obscure," Luther uses this strong language — and it applies to the case before us —: "They speak such things only in order to lead us away from Scripture and to make themselves masters over us that we should believe their dream-sermons (*Traumpredigten*)."

(V, p. 334.) Indeed, when a man will no longer believe that the words of Scripture are inspired and infallible and can no longer rely on the clear statements of the proof-texts, he will have to rely on what he dreams to be

the sense of Scripture or on what some master dreams for him. Dr. Robert F. Horton, as quoted from the *Contemporary Review*, January, 1917, in *Modern Religious Liberalism*, by J. Horsch, p. 30, states the case thus: "The real difficulty of our time is the dethronement of the Bible from its position of unquestioned authority. Up to the middle of the last century the imposing fortress of the Book remained practically unquestioned and certainly unbreached. No one within the borders of the Church hesitated to regard the Bible as effectively infallible. A quotation from any part of it carried unquestioned weight, and decisions drawn from its decretals were the settlement of all strife. . . . [Liberal] Protestants have lost their Bible and, in losing it, have lost their religion. How can they shelter in a building which is demolished or which is ever hidden by the scaffolding about it, necessary for perpetual repairs?"

TH. ENGELDER

(To be concluded)

Preliminary Report of the Committee

representing synods of the Evangelical Lutheran Synodical Conference of North America to supply a revised translation of Luther's Small Catechism to supplant the three or more translations now in use

THE TEN COMMANDMENTS

As the Head of the Family Should Teach Them
in All Simplicity to His Household

I AM THE LORD, THY GOD

The First Commandment

Thou shalt have no other gods before Me.

What does this mean?

We should fear, love, and trust in God above all things.

The Second Commandment

Thou shalt not take the name of the Lord, thy God, in vain.

What does this mean?

We should fear and love God that we do not curse, swear, use witchcraft, lie, or deceive by His name, but call upon Him in every trouble, pray, praise, and give thanks.

The Third Commandment

Remember the Sabbath-day to keep it holy.

What does this mean?

We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

The Fourth Commandment

Honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth.

What does this mean?

We should fear and love God that we do not despise our parents and superiors nor provoke them to anger, but honor, serve, obey, love, and esteem them.

The Fifth Commandment

Thou shalt not kill.

What does this mean?

We should fear and love God that we do not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

The Sixth Commandment

Thou shalt not commit adultery.

What does this mean?

We should fear and love God that we lead a chaste and pure life in word and deed and each love and honor his spouse.

The Seventh Commandment

Thou shalt not steal.

What does this mean?

We should fear and love God that we do not take our neighbor's money or goods nor get them by false ware or dealing, but help him to improve and protect his property and living.

The Eighth Commandment

Thou shalt not bear false witness against thy neighbor.

What does this mean?

We should fear and love God that we do not deceitfully belie, betray, slander, nor defame our neighbor, but excuse him, speak well of him, and put the best construction on everything.

The Ninth Commandment

Thou shalt not covet thy neighbor's house.

What does this mean?

We should fear and love God that we do not desire craftily to get our neighbor's inheritance or house nor obtain it by a show of right, but be of help and service to him in keeping it.

The Tenth Commandment

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

What does this mean?

We should fear and love God that we do not estrange, force, or entice away our neighbor's wife, servants, or cattle, but urge them to stay and do their duty.

What does God say of all these commandments?

He says thus: I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me and showing mercy unto thousands of them that love Me and keep My commandments.

What does this mean?

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath and do nothing against these commandments. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love Him, trust in Him, and willingly do according to His commandments.

THE CREED

As the Head of the Family Should Teach It
in All Simplicity to His Household

The First Article

OF CREATION

I believe in God the Father Almighty, Maker of heaven and earth.

What does this mean?

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason, and all my senses, and still preserves them; that He gives me clothing and shoes, food and drink, house and home, wife and children, fields, flocks, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger and guards and protects me from all evil; and that He does all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article

OF REDEMPTION

And in Jesus Christ . . . and the dead.

What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power

of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I should be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article

OF SANCTIFICATION

I believe in the Holy Ghost . . . Amen.

What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith. In this Christian Church He daily and richly forgives all sins to me and all believers and will at the Last Day raise up me and all the dead and will give unto me and all believers in Christ eternal life. This is most certainly true.

THE LORD'S PRAYER

As the Head of the Family Should Teach It
in All Simplicity to His Household

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

The Introduction

Our Father who art in heaven.

What does this mean?

God would by these words tenderly invite us to believe that He is our true Father and that we are His true children, so that we may boldly and confidently ask Him as dear children ask their dear father.

The First Petition

Hallowed be Thy name.

What does this mean?

The name of God is indeed holy in itself; but we pray in this petition that it may be kept holy also among us.

How is this done?

When the Word of God is taught in its truth and purity and we as the children of God also lead holy lives according to it. This grant us, dear Father in heaven! But whoever teaches and lives otherwise than God's Word teaches, he profanes the name of God among us. From this preserve us, heavenly Father!

The Second Petition

Thy kingdom come.

What does this mean?

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come also unto us.

How is this done?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and live godly here in time and hereafter in eternity.

The Third Petition

Thy will be done on earth as it is in heaven.

What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

How is this done?

When God breaks and hinders every evil will and counsel which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

The Fourth Petition

Give us this day our daily bread.

What does this mean?

God gives daily bread indeed without our prayer, even to all the wicked; but we pray in this petition that He would lead us to acknowledge our daily bread as His gift and to receive it with thanksgiving.

What, then, is meant by daily bread?

Everything that belongs to the support and wants of the body, such as food and drink, clothing and shoes, house and home, fields and flocks, money and goods; a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, true friends, good neighbors, and the like.

The Fifth Petition

And forgive us our trespasses as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins nor on their account deny our prayers; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much and indeed deserve nothing but punishment. Therefore, surely, we, on our part, will heartily forgive and readily do good to those who sin against us.

The Sixth Petition

And lead us not into temptation.

What does this mean?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us nor lead us into misbelief, despair, and other great shame and vice; and that, when so tempted, we still may finally overcome and gain the victory.

The Seventh Petition

But deliver us from evil.

What does this mean?

We pray in this petition, as in a summary, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour shall come, grant us a blessed end and graciously take us from this vale of tears to Himself in heaven.

The Conclusion

For Thine is the kingdom and the power and the glory forever and ever. Amen.

What does "Amen" mean?

That I should be certain that these petitions are acceptable to our Father in heaven and are heard by Him; for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

THE SACRAMENT OF HOLY BAPTISM

As the Head of the Family Should Teach It
in All Simplicity to His Household

First

What is Baptism?

Baptism is not simply water, but it is water used by God's command and connected with God's Word.

What is that Word of God?

Christ, our Lord, says in the last chapter of Matthew: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Secondly

What does Baptism give or profit?

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

What are such words and promises of God?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Thirdly

How can water do such great things?

It is not the water indeed that does them, but the Word of God which is in and with the water, and faith, which trusts this Word of God in the water. For without the Word of God the water is simply water and no Baptism. But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: —

According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior; that, being justified by His grace, we should be made heirs according to the hope of eternal life.

Fourthly

What does such baptizing with water signify?

It signifies that the Old Adam in us is to be drowned by daily contrition and repentance and is to die with all sins and evil lusts; and, again, a new man is daily to come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written?

St. Paul says, Romans, chapter sixth: We are buried with Christ by Baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE OFFICE OF THE KEYS

As the Head of the Family Should Teach It
in All Simplicity to His Household

What is the Office of the Keys?

The Office of the Keys is the peculiar power given by Christ to His Church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent so long as they do not repent.

Where is this written?

Thus writes the holy Evangelist John, chapter twentieth:

The Lord Jesus breathed on His disciples and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

What do you believe according to these words?

I believe that, when the called ministers of Christ deal with us by His divine command, this is as valid and certain, in heaven also, as if Christ our dear Lord, dealt with us Himself. In particular is this true when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent and are willing to amend.

How the Unlearned Should be Taught to Confess

What is Confession?

Confession embraces two parts: the one is that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor as from God Himself and in no wise doubt, but firmly believe that our sins are thereby forgiven before God in heaven.

What sins should we confess?

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

Which are these?

Here consider your position according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any one by word or deed; whether you have stolen, neglected, or wasted anything, or done other damage.

THE SACRAMENT OF THE ALTAR

As the Head of the Family Should Teach It
in All Simplicity to His Household

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written?

The holy evangelists Matthew, Mark, Luke, and St. Paul write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples and said, Take, eat; this is My body, which is given for you. This do in remembrance of Me.

After the same manner also He took the cup when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in My blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me.

What is the benefit of this eating and drinking?

That is shown us by these words, "Given and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do these great things?

It is not the eating and drinking indeed that does them, but the words here written "Given and shed for you for the remission of sins"; for, beside the bodily eating and drinking, these words are the chief thing in the Sacrament; and he that believes these words has what they say and declare, namely, the forgiveness of sins.

Who, then, receives such Sacrament worthily?

Fasting and bodily preparation are indeed a fine outward practise; but he is truly worthy and well prepared who has faith in these words, "Given and shed for you for the remission of sins." But he that does not believe these words or doubts them is unworthy and unprepared; for the words "For you" require nothing but believing hearts.

Members of the Committee

Representing the Joint Synod of Wisconsin and Other States: —

Arnold Koelpin, William Sauer, August Zich.

Representing the Synod of Missouri, Ohio, and Other States: —

E. F. Haertel, H. O. A. Keinath, E. A. W. Koehler, R. Neitzel, A. C. Stelhorn.

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Slovak: ?

Outlines on the Eisenach Epistle Selections

Fifth Sunday after Easter, Rogate

1 TIM. 2, 1-6

We are living in an era of political unrest, in times fraught with danger to our nation. National and international relations are often strained to the breaking point. Those in authority are slandered, etc. Paul lived in times perhaps worse than ours. In order to make them bearable, he urges Timothy to exhort the congregations under his supervision that they make diligent use of congregational prayer for the welfare of the state. A very timely lesson.

An Apostolic Lesson on Congregational Prayer for Our Country

1. *Such prayer is in keeping with God's will and command*
2. *Such prayer is acceptable in God's sight*

1

Vv. 1. 2. Congregational prayer for our country is to include all inhabitants and rulers. "For all men" in this immediate context refers chiefly to our fellow-citizens, be they of the same political party, race, etc., or not. "For kings and for all that are in authority," Federal, State, and local government, from President down to policeman. Prayer is in order, not rebellion, not disobedience, not mud-slinging, etc., even if authorities abuse their rights. We may seek to prevent this by lawful procedure or by efforts to establish such laws; but at the same time we should pray for our political opponents.

Such prayer to take the form of supplication, etc., v. 1. "Supplications," while employing all means within their power, political sagacity, statesmanship, etc., yet they should realize that all their efforts are in vain unless God blesses them. Therefore come as beggars, supplicants, to His throne of grace. "Prayers," acts of worship, acknowledging the majesty of God, not in a spirit of rebellion, criticism, dissatisfaction with His rule, but in a truly humble spirit, 1 Pet. 5, 6. "Intercession" here means a familiar, confidential intercourse. By His grace we are children of the Most High, and with all due reverence, yet in childlike trust and confidence we are to ask Him, committing all our cares to His providence. "Giving of thanks," gratefully acknowledging His blessings, the precious political and religious advantages we are enjoying as American citizens, that we are still blessed with an orderly form of government in spite of the wickedness of our country, etc.

Such prayer should ask for political and religious welfare, v. 2b. "Quiet and peaceable," undisturbed by enemies of political and religious freedom, in a well-ordered commonwealth, so that

business, trades, commerce, may flourish and prosperity rule, at least poverty be kept from our doors, Prov. 30, 7—9. The purpose must not be to abuse these gifts in service of self, sin, Satan, but to live in all godliness, piety toward God, based on faith in Christ Jesus, 1 Tim. 3, 16; 6, 3; and to practise honesty in our relation to our neighbor, Rom. 14, 18; Acts 24, 16. Such godliness and honesty are rendered difficult, often eradicated, in times of unrest, war, rebellion, which invariably breed class or national hatred, contempt for God's will, crimes of every sort.

Such prayer is to be congregational prayer. Not merely in the privacy of our homes, in family worship, are we to pray for our country, but in this context the apostle speaks of prayers in public worship; cp. v. 8. 11 ff.; chap. 3, 14. 15.

Since, then, it is the will of God, let us in our public worship not neglect to pray for our country.

2

V. 3. "Acceptable," will be heard. He is God, omnipotent; He can hear; He is our Savior, willing to do all for the well-being of mankind, hence will gladly hear our prayer for our country. He will grant peace and quiet, godliness and honesty, in response to our prayers, since it is His will, vv. 4—6. In times of peace His Gospel will flourish and be more successful than in times of war, revolution, Ps. 85, 9—14. He has given His own Son to be the Mediator between God and men; it is His will that this ransom, this atonement, be preached to all men; there is no salvation except through this Gospel. Hence God is only too willing to hear our prayer for peace, etc., since this prayer fits in so exactly with His own holy and gracious will.

Surely, knowing Jas. 5, 16—18; Matt. 7, 7—11; knowing that in praying for the welfare of our country, we are only proving that we are the children of our Father in heaven, we will continue instant also in our congregational prayer for the welfare of our beloved country.

TH. LAETSCH

Ascension Day

COL. 3, 1—4

The ascension of Christ into heaven is to many Christians an anticlimax to the great festival of Easter because they do not understand the importance of this event. The meaning of Christmas, Good Friday, and Easter is easily grasped; not so that of Ascension Day. Yet God sent angels for this occasion as well as for the others; and three times He had it recorded in His Holy Book. In the Old Testament the prophets speak of it as an occasion of great

joy, Ps. 47, 5 ff.; 68, 18, 19; Christ repeatedly refers to it as the glorious completion of His work, John 16, 28; 20, 17.

At the same time the ascension of Christ has its meaning for us. This the apostle presents to his Christian readers in this text. He repeats at greater length what he had written to the Ephesians, chap. 3, 20: "Our conversation is in heaven." — Let us consider

The Christian's Heavenly Life

1. *Its beginning* 2. *Its evidence* 3. *Its destiny*

1

St. Paul refers to the three great events in the life of Christ as the basis of the heavenly life of Christians: His death, His resurrection, and His ascension to the right hand of God above. All this Christ did for us, for our salvation. And now, through faith, we have come into the closest communion with Christ; all that He has done for us is ours. He died; and so are we dead, dead to all the former life; most of all to sins of the old life; we are free from the guilt, the punishment, and the dominion of sin. But more than that; the dead are altogether through with this life, their eyes are blind to its charm, their ears deaf to its siren voice; thus the Christian is so totally through with the old life as though he were enclosed in his coffin. But we have not only died with Christ; we are risen with Christ to a new life, a life in God; a holy life, free from the former faults; an immortal life; a life already in heaven with Christ.

That is the basis of this holy life, our intimate fellowship with Christ through faith; we died to the world, we entered into this communion of Christ's wonderful life in heaven with God. This life is hidden; and the children of this world cannot see it; it is foolishness to them when we speak of it. It is an inward experience, known only to us. But it is known to us. Whoever has not that life is no Christian.

2

Though hidden, there are evidences of this life. "Seek those things which are above." "Set your affection on things above, not on things on the earth." After Christ had risen, He did not stay on earth, but ascended into heaven; so we, being raised with Christ, have entered into a new sphere of life. We no longer live for this world, its pursuits, its enjoyments, its rewards. We live for that which is above. And that not as a matter of duty, not merely to obtain a reward; no, our heart is so inclined that we love heaven, we think heaven, we seek heaven.

Does that mean that we no longer use the things of the world,

no longer work with our hands, doing what our calling demands of us, but idly sit and dream of heaven? No; Christians are the most diligent, faithful, conscientious people on earth. Compare this entire chapter. But our life has for its object not any prize which the world holds out. The things of the world are to us only a means to an end; we use them to sustain this life, and, again, we use this life, while the Lord gives it, to do His work here on earth, to build His kingdom. So even in the use of earthly things we seek that which is above.

3

This life is now hidden. It is hidden from the world; it is beyond the comprehension of the children of the world because they have no experience of it. They see the manifestations of the Christian life; but though they sometimes get a glimpse of its beauty and worth, yet they cannot appreciate the motives which actuate, and the principles which guide, Christians in their life. It is in part hidden even from us; its beginning and its perpetuation through the means of grace are divine and mysterious.

But the time is coming when the hidden life will be revealed, v. 4. Jesus died, rose again, ascended into heaven, so that His entire activity, His presence, His very existence, is invisible. But He will appear in His glory when He comes in the clouds of heaven to judge the quick and the dead. And as we in faith have part in His death, His resurrection, and His ascension, so we shall have part in His glory. Then it will become manifest to all that we are in Christ and Christ is in us. We shall appear with Him; we shall be like Him and see Him as He is, 1 John 3, 2.

Luther says: "Here is comfort for Christians in this earthly life, where, though they receive the doctrine of Christ and apprehend Him by faith, their resurrection seems to the world and to their own perceptions untrue, where they must contend with sin and infirmities and moreover are subject to much affliction and adversity, and where consequently they are extremely sensible of death and terror when they would experience joy and life. In this verse Paul comforts them, showing them where to seek and surely apprehend their life. Be of good cheer, he would say, for you are dead to the worldly life. This life you must renounce; but in so doing you make a precious exchange. Dying unto the world is a blessed experience, for which you will obtain a life far more glorious. You are now, through Christ's death, redeemed from sin and from eternal death and are made imperishable. Upon you is conferred everlasting glory. But this risen life you cannot yet perceive in yourselves; you have it in Christ, through faith." (XII, 523.)

T. HOYER

Sixth Sunday after Easter, Exaudi

EPH. 1, 15—23

Christ for us is the principal topic of the festival part of the church-year. At Christmas and during Lent we heard of the great humiliation which our Savior took upon Himself for our salvation. But also the exalted Christ is the Christ for us. He was raised again for our justification, Rom. 4, 25. Of this fact we are also reminded by the festival celebrated last Thursday, when we commemorated the ascension of our Lord. The Savior, John 16, 7, proclaims the truth that also His ascension was for our benefit.

The fact of Christ's ascension is referred to frequently in the New Testament and was considered of sufficient importance by the early Christians to be included in the Apostles' Creed. The Creed connects the sitting at the right hand of God the Father with the ascension. This, too, is in accord with the Scriptures. The second part of our epistle for today dwells on this stage of the exaltation of our blessed Savior. Let us prayerfully meditate on—

Christ at the Right Hand of God

1. *He is Lord over all* 2. *He is the Head of the Church*

1

Just what do the Scriptures mean when they speak of Christ sitting at the right hand of God, v. 20; Ps. 110, 1; Mark 16, 19; Luke 22, 69; Heb. 1, 3, 13? God is a spirit and, strictly speaking, has no right hand. To enable us, however, to understand divine matters, the Scriptures use terms applicable to human beings. Among men the right hand is usually the stronger and is a symbol of strength and power. Therefore the Savior speaks of the right hand of the power of God, Luke 22, 69; cp. Heb. 1, 3.

Heb. 12, 2 we read that Christ is set down at the right hand of the throne of God. "Kings place at their right hand those whom they design to honor or whom they associate with themselves in dominion. No creature can be thus associated in honor and authority with God, and therefore to none of the angels hath He ever said: Sit thou at My right hand, Heb. 1, 3." (Hodge, *Ephesians*, p. 82.) "Christ's sitting at the right hand of God the Father Almighty is the full and constant participation . . . in the exercise of the universal dominion, rule, and government over heaven and earth and all creatures." (Graebner, *Doctrinal Theology*, p. 151 f.)

This power and government the Son of God possessed from eternity, and when He became incarnate, He communicated it to His human nature, Col. 2, 9. In order to save us, however, He humbled Himself and voluntarily abstained from the full and continuous use of this majesty according to His human nature. But

now God has exalted Him, Phil. 2, 9, and also according to His human nature He participates fully in the universal rule over the entire creation.

This is further emphasized by our text, vv. 21. 22a. See also 1 Pet. 3, 22; Heb. 2, 8; Phil. 2, 9—11. He is truly King of Kings and Lord of Lords, 1 Tim. 5, 15; Rev. 19, 6. He is the sovereign Ruler of all creation, governing everything according to His will.

True, this is an article of faith during the present era. The Savior does not yet rule with uncovered majesty. The prince of the power of the air "now worketh in the children of disobedience," Eph. 2, 2. Man frequently rebels against his Lord, Ps. 2, 1—3. Nevertheless the Lord does rule; all things are even now under His feet. As we look back on the history of the world, we can see the hand of our Lord directing the course of events. And on Judgment Day His rule will become manifest, and all creation, willingly or unwillingly, will acknowledge that Jesus Christ is Lord, Phil. 2, 11.

This doctrine is of great practical value. What a wonderful Savior we have, mighty in power, great in majesty! Praise His great and glorious name. Praise Him also because He is Head of the Church.

2

Christ sitting at the right hand in the heavenly places is given "to be the Head over all things to the Church," v. 22; Col. 1, 18. In one person He combines the rule of the Kingdom of Power and of the Kingdom of Grace. The King of Kings is in a very special sense the King of His believers, of His Church. He is the Head, we are His body. From Christ, the exalted Head, a constant stream of spiritual blessings is pouring down upon His Church, vv. 17—19, 3—14. Thus the Church becomes "the fulness of Him that filleth all in all," v. 23.

As the Lord of the Church He builds it, Acts 2, 23; 5, 30, 31; gives it the Spirit of wisdom and revelation for increase in spiritual knowledge, vv. 17—19; acts as the Advocate of His believers, 1 John 2, 1; and prepares a place for them, John 14, 2.

As the Lord over all He guards and protects His Church against all enemies, John 10, 28; Matt. 16, 18. How often did not the Church seem doomed! But He always sustained and preserved it. We can sing: "Fear not, O little flock, the Foe," etc. (Hymn 276.)

What applies to the Church as a whole applies also to every member. We are safe under the rule of Jesus Christ, the exalted Ruler.

What a comfort for every Christian, especially in these days of sore distress! Ps. 2, 4—6. He will keep us and finally make us joint heirs with Him in His everlasting kingdom. PAUL F. KOEHNEKE

Pentecost

EPH. 2, 19—22

The Church is celebrating the Pentecost Festival today. Pentecost is not a spectacular festival; the church is not decorated as at Christmas and Easter; there is no holiday spirit evident. But the message of Pentecost is one of supreme importance. It tells us of the gracious work of the Holy Ghost in converting sinners to Jesus, as the Pentecost-story reads in Acts 2, 41; of the wonderful gifts of the Holy Ghost to Christians, Acts 2, 4; and of the virtues of the Church, Acts 2, 42—47. Our text for today takes up the last point; and we shall consider —

The Glory and the Duty of Church-Membership**1**

The apostle addresses the Christians at Ephesus, v. 19. At one time they really were strangers and foreigners, v. 12. People who are not church-members are strangers to God. They usually do not think so. "I am not a church-member, and I never go to church; but I serve God in my own way, and I am a much better Christian than some of those who go to church every Sunday." One might as well say: I never eat, but I am stronger than the people who eat three meals a day; I have no fire in the house all winter, but I am warmer than the people who keep their fires burning. We cannot have saving faith without hearing the Word of God, Rom. 10, 17; we do not belong to God if we do not hear His Word, John 8, 47; Luke 10, 16. People who are not church-members are strangers to God.

But church-members who are really believers in Christ are not strangers and foreigners. They enjoy the glorious privilege of citizenship with the saints, with the people of God. How highly we esteem our citizenship in our country! How we prize our liberty, our opportunities, our cherished traditions! We are ready to defend the country of our citizenship with our blood. Then what a glorious thing is our church-membership! We are citizens with saints, people who are perfect in God's sight because their sins are forgiven; our ruler is God; we have constant access to the presence of our Ruler, a privilege denied to citizens of any nation on earth; we have unending peace; we receive gifts and blessings without number. What a glorious thing is church-membership!

Again, the apostle compares believing church-members with the stones in a temple, v. 22. Now, not every building-stone is of value. But if I could show you a stone that was in Solomon's Temple and could prove the origin of the stone, it would be considered very valuable. And now we read in our text that church-

members are the living stones in God's holy temple, where He dwells with His power and grace and dispenses forgiveness and salvation through Jesus. Do you not think it is glorious to be a part of this temple? And then, these living stones are built on the foundation of Christ, v. 20. Men make much of origins. Many people are proud because their ancestors fought in the Revolution or came over on the *Mayflower*. And here we are told that we are built on Jesus, the Redeemer; we can trace our faith to Him, we get our strength from Him.

Indeed, church-membership is glorious. We should feel fortunate that we are church-members; we should maintain our church-membership at all costs; nothing should be able to cause us to give it up.

2

But a privilege always entails a duty. It is not right to enjoy a glorious privilege and to fail or refuse to shoulder its responsibilities. The duty of church-membership is given in vv. 21. 22. The different parts of a building are not laid together loosely; they are "fitly framed together"; one part supports and holds the other; the stronger the beam, the greater the stress it sustains; each part has its function in the building, and all the parts holding together form the strength of the structure. Thus the members of the church all have their duty: pastors, teachers, Sunday-school teachers, elders and officers, and every other member. Each member must be active. Some will find more to do, some less, according to the strength of their faith. But every one has a duty. Sometimes members evade their duties; they do not interest themselves in the affairs of the congregation and of Synod, standing aloof; they do not contribute adequately. Then they are like loose boards in a building that do nothing to sustain and strengthen the building.

Let us be sure, as we celebrate Pentecost and count ourselves church-members, that we realize the glory and assume the duties of church-membership.

FREDERIC NIEDNER

Pentecost Monday

EPH. 4, 11—16

Where there is life, there is growth. Difference between post and tree, corpse and living body.

Yesterday (Pentecost) we commemorated the birth of the New Testament Church. (Review briefly.)

The Holy Spirit's work was not finished when the Church was born. He desired that the Church *grow*.

The text read to you deals with that phase of the Church —

growth. Before we bring to a close our observance of Pentecost, it is well that we devote prayerful thought and study to what the text has to say on the subject of —

Growth in the Church

1. *We note that the Church is portrayed as Christ's body.*

a) While the word "Church" does not occur in the text, it is plain that the people of whom the text speaks are the very people who are meant in the Third Article of the Apostles' Creed — "holy Christian Church, the communion of saints." Col. 1, 24; Eph. 1, 22, 23.

b) While elsewhere in the New Testament God's family of believers is pictured as so many building-stones fitted together so as to form a building, in our text, as also in other references, God's family is viewed as the body of Christ.

The purpose for which various offices in the Church have been created is expressed v. 12. The goal of ministrations in the Church is referred to v. 13. Visualizing the believers as composing the body of a man, we are told that Christ is the Head of that body, v. 15. Christ being the Head, the body which the believers form is the body of Christ. The family of believers is viewed as a human body, normally developed and well proportioned, v. 16.

This picture of the Church as the body of Christ is used also elsewhere in the New Testament, Rom. 12, 5; 1 Cor. 12, 26; Col. 2, 19.

c) The Holy Spirit is the soul of that vast body of Christ, the family of believers. By His activity through the means of grace the body lives — connection with the Head (Christ) is established and maintained (repentance, faith); the various members of the body are kept alive, nourished; the various members of the body are united with one another, Eph. 4, 4.

d) Let us, then, not think of ourselves as so many separate individuals tied to Jesus, so to speak, by separate strings, like apples hanging on a tree. No, we are also united with one another as are the members of a human body. We have duties not only over against Christ, but also over against other believers in Christ, even as the hand ministers not only to the head, but also to the foot. We receive aid not only from Christ directly, but also from Christ through fellow-believers, even as the foot is ministered to not only by the head, but also by the hand. What we do or refuse to do is a matter not only between us and Christ, but also between us and other believers; I dare not say to a fellow-Christian: "Whether I do what is right or wrong is none of your business." If the eyes refuse to see, we may stumble and fall, and thus also the other members of the body suffer.

2. We note further that in the body of Christ, the Church, as in the human body, there is to be growth.

a) When God's family is pictured as a Church, a building, it is thought of as in the process of construction, thus embodying the idea of *growth*, Eph. 2, 19—22; 1 Pet. 2, 5.

b) But when God's family is thought of as a human body, the idea of *growth* is especially prominent.

"For the perfecting of the saints," v. 12. Not perfect at once, but perfection is at once the objective. — "For the edifying of the body of Christ," v. 12. "Edifying," building. — "Till we all come . . . unto a perfect man . . . fulness of Christ," v. 13. Spiritual maturity the goal. — "That henceforth we be no more children, . . . but may grow up into Him . . . Christ," vv. 14, 15; develop spiritually, as children develop physically and mentally into adults. — In the Church there is to be growth in unity. "Till we all come," etc., v. 13. Diversity of gifts, but unity of spirit. Not union, but unity. Union on basis of Bible-truth. Union movements which disregard unity of faith divide rather than unite. Explains many sects. — In the Church there is to be growth in doctrinal *understanding* and *conviction*. Not "tossed to and fro," etc., v. 14. Is popular religious thought today in keeping with these words? — In the Church there is to be growth in *love*. "Speaking the truth in love," v. 15. "Maketh increase of the body unto the edifying of itself in love," v. 16. Love to God, 1 John 4, 19. Loving obedience and service naturally follow, John 14, 15. Love for one another, 1 John 4, 20, 21.

Are we *growing* spiritually? Are we contributing to the growth of others? Not be content to ask, "Will I be lost if I do so and so?" but also, "Will my spiritual growth and that of others be fostered best if I do so and so?" Being a Christian is much like an airplane flight — when we stop, we drop.

3. We note finally what provisions God has made to foster growth in the Church.

a) Vv. 11, 12. "He gave some, apostles," inspired and infallible teachers of Christendom. — "Prophets," persons to whom special revelations were made for special purposes. — "Evangelists," missionaries. — "Teachers," public proclaimers of God's Word. — "Pastors," general "overseers" of the flock, their duties including *Seelsorge*. — All servants of Church are gifts of God. Mere genius does not make a pastor.

b) That we might grow spiritually and foster the growth of others we should avail ourselves of the services of the servants of the Church — public worship, other facilities to grow in knowledge, private *Seelsorge*, etc. Not say, "I can get along without those services." Can you get *ahead*, *grow*, as you should?

Conclusion. — We all like to see our Church grow. But let us not be misled by mere outward growth. When a certain part of the body suddenly becomes enlarged, that may be a sign of danger — tumor, infection, etc. Growth must be healthy and uniform. Through the faithful use of the God-appointed means let us strive for healthy growth in the Church, inward growth in understanding, faith, unity, love; then God will take care of outward growth.

R. PRANGE

Trinity Sunday

EPH. 1, 3—14

Ephesus of Paul's day is recognized today only by the ruins of its former greatness; but Paul's Letter to the Ephesians remains as a reminder of this church, in the early days a great stronghold of Christianity. Formerly Ephesus had been Satan's very headquarters in Asia Minor. Acts 19, 13 ff. 23 ff. And there on the dunghill was this little garden of fragrant and flowering plants. The people to whom Paul wrote were "saints in Christ Jesus," v. 1.

It is certain that Paul wrote this letter while he was a prisoner at Rome. Although the particular reason which prompted him to pen this beautiful letter is not known, we can assume that, since he was a prisoner, there was a general need of assuring the distant churches that his captivity must not give offense to any believer, since God's ways with His children, our ultimate salvation in all its aspects, are founded upon the eternal decrees of God's election. Paul therefore breaks forth in a wonderful hymn of praise. Let us learn to sing with him —

The Doxology to the Holy Trinity

1. *The Father chose us to salvation.*

V. 3. It is characteristic of Paul's impetuous and abounding faith that he begin this letter with a doxology. Notice that joyous, emphatic reiteration "blessed," "blest," "blessings." We ever have reason, even today, to thank and praise God for the many bodily gifts we have. First Article. Luke 22, 35; Ps. 34, 2. Hymn 63. Paul, however, is here thinking of the "spiritual blessings" which God has prepared for us and which He so graciously gives us for our happiness in time and eternity. The nature of these blessings is heavenly; they lead to heaven.

Vv. 4. 5. Before this world was made, God chose us to be His children and to share His glory throughout all eternity. God saw perfectly all our sins, all our imperfections, misfortunes, burdens; and He determined to rescue and save us out of the mass of the condemned and helpless race of men. Remember, all this is fixed,

settled, in the mind and purpose of the Father. There can be no failure. There are many uncertainties connected with everything that has to do with this old world, but there are no uncertainties here. Eleven times in this letter Paul speaks of our divine election. And it is ours *now*. "Hath" blessed us, not "will" bless us.

What moved the Father to do this? V. 5b: "according to the good pleasure of His will." Also 6a. Without any merit in us. He did not choose us in view of our faith, because He foresaw our faith, or because He knew that we would behave better than other people. His "grace," His love toward us, prompted Him to choose us. All the graces in us come as a free gift of His grace.

What should this blessing move us to do? V. 4. We "should be holy . . . love," v. 5. "Foreordained us unto sonship . . . unto Himself." Sons of the holy God must be holy sons. Again v. 6. Since God chose us to praise His free grace and mercy toward us, we should not pride ourselves on any graces we find in ourselves, but: 1 Pet. 4, 6, 11; Micah 6, 8. Since the entire spiritual life of a Christian is the result of his election, he should now lead a holy and blameless life. When a millionaire resolves to make the child of a beggar the heir of all his possessions, he does this in the hope that this child will lead a life in which the grace of his benefactor is daily reflected. (Stock.) Thus we should: v. 4b.

2. *The Son earned free salvation for us.* (The doxology to the Son.)

All the riches which the Father planned have been prepared for us in and by Christ Jesus. Eight times, in the eleven verses of the text, we are told that. Even God cannot be God and say that sin is not sin or that sin shall not be punished to the utmost. But God has found a way to bless us sinners. The cause of our election must not be sought in us, but in Christ. Paul now enumerates some of the blessings that are ours in Christ.

V. 7. We have redemption "through His blood." Christ's *teaching* is good, but that alone is not enough; Christ's *holy life* is good, but that alone is not enough; Christ's death was necessary for our redemption, 1 John 1, 7, "the forgiveness of sins."

Vv. 8, 9. Through faith in the redeeming blood of Christ we now are God's children. As God's children we have received from Him a wise and prudent heart, an enlightened intelligence to know and do the will of God, to avoid sin and to abound in good works, 1 Cor. 2, 7—10.

V. 10. In times gone by "the mystery of His will" was unknown; but now God makes it known "according to His good pleasure," etc., unto a "dispensation of the fulness of times," the New Testament age. Unto us who are living in the time of the New Testament, God has revealed "the mystery of His will," i. e.,

His intention to gather from all the peoples of the earth a congregation of believers, united in Christ, who in eternity shall stand as a blessed multitude around the throne of God, unceasingly praising Him for their election in Christ, Rev. 7, 9. What an incentive to missionary and congregational activity!

Vv. 11. 12. In Christ we have obtained this inheritance, to which we are chosen according to the purpose, or previous determination, of God; and upon this purpose our salvation is so firmly founded that the gates of hell cannot prevail against it. It is more certain than that the sun will rise tomorrow, Rom. 8, 38. 39. It is said of the Romans that they were at times worsted in battle, but never in war. So the elect experience temporary failures and confess them with sorrow and penitence, but they are humbly certain of the final and complete victory. (Hall.) — What Christ did was done for us. He made God's riches available; but before they do us any good, they must become our actual possession. Therefore Paul sings the *Doxology to the Holy Spirit*.

3. *The Spirit applies this salvation.*

V. 13. It is the Holy Spirit who enables us to receive the riches which God has provided. By nature the human heart is so perverse that of itself it never could or would receive the promises of God, 1 Cor. 2, 14. The Holy Spirit is not given to make God's promises sure; these cannot be made more firm. No, He confirms these promises to the heart of man by creating trust in God's promises. — A seal is used to prove ownership. This seal is the Holy Ghost, v. 13b. With the Holy Ghost we are sealed, sealed as the property of God and sealed to preserve us for God, 1 Cor. 3, 16; 2 Tim. 2, 19.

Those whom God thus seals He seals to be and to remain His own. Man may break this seal, but God on His part does not give the Holy Spirit to withdraw Him again, v. 14. An "earnest" is a part payment to bind the bargain, given in assurance that the full payment or complete possession will follow, Gen. 38, 17. 18. 20. The seal of the Holy Ghost is a guarantee of the final redemption of God's own possession, His own people, 2 Tim. 1, 12. What a scope, what a meaning, this gives to life and its destiny!

Conclusion. — Surely God has done great things for us; therefore: v. 3. Let your entire life be dedicated to the praise of God the Father, who planned your eternal happiness; to Jesus Christ, who carried out this plan; and to the Holy Ghost, who applied Jesus and His work to your heart. Let the seal of the Holy Spirit within you move you to hold the faith and to press toward the mark for "the prize of the high calling of God in Christ Jesus, our Lord." Hymn 268, 1.

F. WORTHMANN

First Sunday after Trinity

Acts 4, 32—35

The Pentecostal church at Jerusalem was as conspicuously the work of the Spirit of God as human design and effort were noticeably absent in its founding. Many of those attracted by the signs attending the outpouring of the Holy Ghost found their curiosity turned into amazement, 2, 6 ff., their amazement into anxiety, 2, 37, their anxiety into joyful faith, 2, 41. The conversion and the subsequent behavior of these first Christians was so evident a demonstration of divine power that even non-believers were impressed, 2, 43. Continued evidence of the Lord's presence and guidance, 3, 10; 4, 16, 31; 5, 32.

This church should very properly serve as a shining example for Christian congregations.

The Pentecostal Church an Example for Christian Congregations

1. In unity
2. In testimony
3. In charity

1

V. 32. Through the preaching of the apostles the church at Jerusalem had grown into a vast multitude, v. 4. Yet, although comprising men differing in race, language, and customs, this multitude was "of one heart and of one soul." It was the multitude "of them that believed." Their common faith in Christ, the gift of God's Spirit through the Gospel, was the bond uniting them as members of one body and making them like-minded, their thoughts and aspirations centering in Christ, the common Head. — This spiritual unity manifested itself outwardly: in an urgent desire for fellowship, 2, 2, 42, 44, 46; 4, 23, 31; in common prayer, 4, 42, 47; 3, 1; 4, 24 ff.; in readiness to adjust differences of opinion in matters of policy, 6, 1 ff.; and it was nurtured by a diligent use of the means of grace, 2, 42; 6, 4.

What a glorious example! Let us ever be mindful that the Christian Church at large, also every local Christian congregation, is a *communion* of saints, of believers. Unity of the Spirit must not be confused with modern unionism, which disregards confessional differences and merely agrees to disagree. Unionism is of the outward form; true Christian unity is of the essence, of the heart, and exists when outward forms differ, Gal. 3, 28; Eph. 4, 4—6. — But Christian unity may be neglected, disrupted, to the detriment of God's kingdom and the destruction of souls. Therefore we Christians are admonished: Eph. 4, 3; Gal. 5, 20—23. To promote Christian unity, let us seek Christian fellowship. Christian social gatherings, properly conducted, a praiseworthy means to this end. (Walther League Unite the Youth Movement.) Members of Chris-

tian congregations who withdraw from their brethren and seek companionship with the children of the world rather than with their fellows in the faith (lodge) are treading on dangerous ground. — When differences of opinion in temporal affairs, church administration, etc., arise, Christians should heed the divine injunction: Eph. 4, 2; Matt. 20, 26. — Above all, let us never forget that our Christian unity will always be in the measure of our faith. Therefore, emulating the early Christians, let us be diligent in our attendance at divine worship, Heb. 10, 25, and at the Lord's Table, 2, 42, that our faith may be strong.

2

The Pentecostal church also gave us the example of a *bold confession*, v. 33. The apostles preached the Word with great power, emphasizing the resurrection of the Lord Jesus as the keystone of the Christian religion, 1 Cor. 15, 17. Cp. Acts 2, 38; 6, 2—4. "And great grace was upon them *all*," 4, 33. Through the divine Word the hearers were confirmed in the faith, filled with joy and great courage, so that they also, the lay Christians, "spoke the Word with great boldness," 4, 31. They, too, became missionaries of the Lord. Instances in the later Church: Aquila, Priscilla, Apollos. Publicly and privately the Word had free course, and the Church was extended.

Witness-bearing for Christ is the one great task of every Christian congregation. The Word *must* be preached, the true Word, the saving Gospel. It is Christ's charge to His Christians. We need it, the world needs it. We are surrounded by heathen on every hand, by churches nominally Christian, but preaching a false Christ, who cannot save. By God's grace we have the Gospel pure and unalloyed and have experienced its comforting, saving power. What a challenge to confess it boldly, 2 Cor. 4, 13! To that end let us support Synod's missionary program. Following the example of the early Christians, let us also individually engage in personal mission-work, inviting the unchurched to our services, improving every opportunity in our daily contact with men to speak to them of the one thing needful. What grace will then flow upon us, and what a blessing we shall be to others!

3

Lastly the Pentecostal church is an example for us in *charity*, vv. 32b, 34, 35. Truly a wonderful demonstration of the power of faith which worketh by love. With the bond of faith simultaneously the bond of love is woven. Being of one heart and of one soul also in love, they did not claim their possessions as their own, but "had all things common." This was not common ownership in the sense of the communistic theory, which denies the right of private pos-

session. On the contrary, "the things which he possessed," v. 32. (Cf. 10, 6; 12, 12, and other instances of recognized private ownership.) Nor was there a divine command that the Christians should dispose of their property and lay the proceeds down at the apostles' feet for general distribution. This was a voluntary act, prompted by unselfish love and the needs of the brethren, 5, 4. Among these thousands of Christians there were many that were poor and in dire distress. The extraordinary circumstances demanded extraordinary sacrifices, and these were made cheerfully, with the single desire of relieving distress, of serving one another in love.

What a splendid example in Christian charity! Thus should we love the brethren "not in word, neither in tongue, but in deed and in truth," 1 John 3, 18. Let us remember that we are not absolute owners, but, under God, stewards of our earthly possessions. We are to use them according to His will, so clearly expressed Heb. 13, 16; Gal. 6, 10. If the love of the brethren truly dwells in us, we shall render our charitable services ungrudgingly, without embarrassment to those whom we befriend, so that they, too, may "eat their meat with gladness and singleness of heart," 2, 46. We shall cause them to feel that we really regard them as our brethren, that their needs are our needs, and that we possess the God-given grace to weep with them that weep and rejoice with them that do rejoice.

God grant us grace to follow the example of the Pentecostal church! Let us emulate it in true Christian unity, in boldness of confession, in charity unfeigned, to the praise of Him who has called us unto His eternal glory.

J. W. WERLING



Miscellanea

The Summer Session at Concordia Seminary, St. Louis, Mo. 1937

I. General Information

1. According to the resolution of Synod (*Proceedings* of 1935, p. 44), the School is under the direction of the Faculty and the Board of Control of the Seminary, the buildings and equipment of the school being utilized exactly as during the regular school-year. This means that also the full library equipment and similar facilities of the Seminary are at the disposal of all students of the Summer Session, and the usual arrangements regarding interlibrary loans are in force during the summer term.

2. The control of the Summer-school is vested in a special Summer-school Board, of which the President of the institution and the Dean are members *ex officio*. There is also a special Director of Summer Sessions. Registration, publicity, all clerical work and records, etc., are administered by the office of the Dean. The Director of the Summer Sessions, together with the Summer School Board of the faculty, is in charge of all matters pertaining to instruction.

3. The purpose of the Summer Session is to serve all such pastors as desire to increase their theological knowledge to remain in contact with the developments in the field of theology and with the primary movements in the Church at large. The level of the work is chiefly postgraduate, and all such pastors as desire systematic and accredited work will be offered progressive courses in all the fields of learning represented in the Seminary. Such professional training as will better equip a Lutheran pastor for the successful execution of the work of his office will be offered in every department of the Summer Session.

4. The course of the Summer Session will carry the following fees. Cost of board will be \$5 per week. If lodging is not required and only the noonday meal is taken at the Seminary, the cost will be 40 cts. per meal. Registration and library fees are \$1 for the term of attendance. The fee for the Institute is \$1 per week. The fee for students and attendants in the Summer-school will be \$2 per course in addition to the registration and the library fee. For late registration, after June 1, which is the dead-line, an additional dollar will be charged.

II. Administration of the Course of Study

1. While the Summer Session is intended primarily for graduates of our own seminaries, applications of graduates from other seminaries will also receive consideration. All students have the same privileges with reference to the equipment at the Seminary.

2. Unclassified students or such as have not yet reached the graduate level may be enrolled for courses for which the committee in charge believes them eligible.

3. A special feature of the Summer Session will be the Pastors' Institute, which will run parallel with the regular classes of the Summer-

school, thus giving all students of the regular courses an opportunity to attend the special lectures of the Institute.

4. Students who desire to work without credit, but who are interested in any particular course or courses, may enroll as visitors. The writing of papers and final examinations is optional for such students, but the fees are the same as for regular students.

III. Organization of the Work of the School

The work of the school in the Summer Session is so organized as to offer progressive courses leading to certificates and to academic degrees. A credit represents 18 hours in the classroom, and in the session of 1937 one and a half credit will be given for each course for which a student is enrolled. This means that courses given at the rate of two hours per day will total twenty-four hours during the coming summer session. Additional credits may be obtained by enrolment in the Extension Division or the Correspondence Courses of the Seminary. The equivalent of thirty credits, together with a completion of all requirements for the degree, including correspondence work, will entitle a student to the degree of Bachelor of Divinity. The question of higher degrees will be considered in individual cases, each application being taken care of on its own merits. Enrolment in the Extension Division is particularly valuable for the preparation and writing of theses. Conversely, the completion of any specific course in residence, with the approval of the instructor, shall be considered in lieu of the final examinations in Correspondence Course work.

IV. Time of Conducting School and the Teaching Staff

1. The Summer Session is conducted a few weeks after the close of the regular sessions of the Seminary and is to continue, for the present, for two weeks of six days each, with the probability of extending the sessions to the customary length of time as conditions warrant. The sessions during 1937 are to be held from July 5 to July 17, inclusive.

2. The teaching staff is selected from the regular Faculty of the Seminary, augmented by representative men from other institutions of a similar rank as well as capable clergymen. The faculty in 1937 will include: Prof. E. J. Friedrich, Prof. J. H. C. Fritz, D. D., Prof. L. Fuerbringer, D. D., the Rev. Karl Kretzmann, Prof. O. P. Kretzmann, Prof. F. E. Mayer, Prof. J. T. Mueller, Th. D., Dr. F. Pfotenhauer, Prof. A. Rehwinkel, M. A.

V. Lectures and Courses Offered in 1937

1. The Institute lectures.

The preexilic Minor Prophets. (Fuerbringer.)

The Church and the Changing Social Order. (O. P. Kretzmann.)

Present-day Problems of the Lutheran Pastor. (Pfotenhauer.)

Early History of Lutheranism in the East. (K. Kretzmann.)

Liturgical Problems of the Present Day. (Fuerbringer.)

2. The Summer School courses.

B-402. Second Corinthians. (Mueller.)

B-506. Religious Thought in America from the Revolution to the World War. (F. E. Mayer.)

B-702. Problems in Sermon-making. (Friedrich.)

B-201. Modern Movements in Education. (Rehwinkel.)

3. A feature of the Summer Session will be the morning and evening devotions, which will be conducted as follows: —

First Week, 9.25 A. M., Prof. W. G. Polack.

First Week, 8.00 P. M., Prof. J. H. C. Fritz, D. D.

Second Week, 9.25 A. M., Prof. A. Rehwinkel, A. M.

Second Week, 8.00 P. M., Prof. E. J. Friedrich.

Description of Courses Offered in 1937

B-402. Select chapters from Second Corinthians, with pastoral problems.

B-506. A study of religious thought and of the accompanying religious movements from about 1770 to the present time.

B-702. A discussion of the main factors and problems in constructing and delivering a sermon.

B-201. A study of modern educational history and educational institutions of France, Germany, England, Canada, and the United States, with an introductory survey of early educational history.

NOTE. — These courses will be given as warranted by the registration and enrolment: a minimum of 50 students as total registration, a minimum of 8 per course.

VI. Schedule for Pastors' Institute and Summer-School, 1937 *

Period	First Week, July 5—10	Second Week, July 12—17
7.35—8.25	B-402. B-702	B-402. B-702
8.35—9.25	INSTITUTE LECTURE	INSTITUTE LECTURE
9.30—9.55	MORNING DEVOTION	MORNING DEVOTION
10.00—10.50	B-201. B-506	B-201. B-506
11.00—11.50	INSTITUTE LECTURE	INSTITUTE LECTURE
1.00—1.50	(7.30 A. M. courses)	(7.30 A. M. courses)
2.00—2.50	(10.00 A. M. courses)	(10.00 A. M. courses)
3.00—3.50	INSTITUTE	
7.00—8.00	OPEN FORUM	OPEN FORUM
8.00—8.30	EVENING DEVOTION	EVENING DEVOTION
	One credit for every 18 hours in the classroom	1½ credit for each course during the session of 1937

* Slight adjustments may become necessary, but the program will not be modified essentially.

During the first week, from 3 to 4 P. M., Dr. Fuerbringer will conduct an institute on Present-day Liturgical Problems.

PROPOSED COURSES FOR THE SUMMER-SCHOOL OF CONCORDIA SEMINARY

(Courses under the letter A are required of all candidates for degrees; those under the letter B are chiefly for candidates for the Bachelor of Divinity degree; those under the letter M for candidates for higher degrees)

Study of Luther

- A-101. Survey of Luther's Works. (Required of all candidates for degrees.)
- B-101. Luther's Theological Development.
- B-102. Luther's Polemical Writings.
- M-101. Luther's Exegetical Treatises. (Required of all candidates for the S. T. M. degree.)

Pedagogy

- B-201.* History of Education.
- B-202. Adult Education.
- M-201. Philosophy and Principles of Education (advanced course).
- M-202. Educational Psychology and Problems of Teaching.

Philosophy

- B-301. History of Modern Philosophy.
- B-302. The Period of Deism.
- B-303. The Philosophy of Scholasticism.
- M-301. Problems of Philosophy (advanced course).
- M-302. Neoplatonism.
- M-303. The Philosophy of John Dewey.
- M-304. Comparative Religion.

Exegetical Theology

- B-401. Eschatological Sayings in Matthew.
- B-402.* Second Corinthians.
- B-403. The Letter to Titus.
- B-404. The Old Testament Pericopes, Synodical Conference Series.
- B-405. The Prophet Amos.
- B-406. Isaiah II.
- M-401. John 13—17.
- M-402. Letter to the Hebrews (selected sections).
- M-403. Letter to the Galatians.
- M-404. The Penitential Psalms.
- M-405. The Book of Job.
- M-406. The Imprecatory Psalms.
- M-407. The Septuagint and the Greek Fathers.

Systematic Theology

- B-501. The Doctrine of Saving Faith.
- B-502. The Doctrine of Inspiration.
- B-503. The Seventeenth-century Dogmaticians.
- B-504. The Aberrations of Pietism.
- B-505. Authority in Religion.
- B-506.* Religious Thought in America from the Revolution to the World War.

- M-501. The Biblical Theology of the Epistles of John.
- M-502. The Biblical Theology of the Old Testament.
- M-503. The Doctrine of Predestination in Calvinism.
- M-504. The Doctrine of Predestination in the Lutheran Church of America.

Historical Theology

- B-601. The First Century of the Christian Era.
- B-602. The Christological Controversies.
- B-603. The Silent Centuries. (Between the Testaments.)
- B-604. The Chief Coworkers of Luther.
- B-605. Contemporary Leaders of Theological Thought in Germany.
- B-606. Christian Archeology.
- B-607. History of Missions.
- B-608. History of Lutheran Missions.
- B-609. History of Modern Missions.
- B-610. Methods and Problems of Present-day Foreign Missions.
- B-611. Second Century of the Christian Era.
- B-612. History of American Christianity. (The Church in America.)
- M-601. The Age of Rationalism.
- M-602. History and Distinctive Tenets of Modernism.
- M-603. Early History of Lutheranism in the East.
- M-604. History of the Recent Lutheran Mergers.
- M-605. The Contacts of the Early Church with Roman Institutions.
- M-606. The Contacts of Israel with World-powers.

Practical Theology

- B-701. Modern Social Work from the Pastor's Standpoint.
- B-702.* Problems in Sermon-making.
- B-703. Representative Modern Preachers.
- B-704. Methods in Mission-work.
- B-705. Principles of Lutheran Liturgics.
- B-706. Problems of the Sunday-school.
- M-701. Pastoral Psychiatry.
- M-702. The Sermon Methods of the Greek Fathers.
- M-703. The Sermon Methods of the Late Middle Ages.
- M-704. The Church Polity of the Lutheran Bodies in America.
- M-705. History of the Parent Liturgics.

(NOTE.—A starred course signifies that the respective course will be given in 1937.)

Series of Lectures in the Institute

See above, under No. V.

Other Hours on the Daily Schedule

There will be a devotional half-hour every morning, with the topic "Lessons of Some Great Leaders of the Church," and one in the evening, with the topic "The Lutheran Pastor in the Modern World." There will also be an Open Forum discussion every evening, preceding the evening devotion.

Hymnus Paschalis

(Trochaic Dimeter, catalectic)

Christus Dux redemit nos;	Vivit, vivit Dominus;
Ex sepulchro rediit,	Vita data servis est
Hostem pede conterit	Per Christi victoriam.
In triumpho Paschali.	Omnes coeli, psallite!
Mors et Satan nequeunt	Christus vivit, etiam nos
Salvatorem opprimere;	Resurrecti tempori
Vivus tertio Iesus	Clari Patris faciem
Vincla mortis perrumpit.	Visemus per Filium.

Halleluia psallitur,
Halleluia VIVO nunc,
Halleluia Filio,
Halleluia Triuno!

St. Paul, Minn.

THEO. BUENGER

Late News in Archeology

The Egypt Exploration Society announces that its expedition into Nubia is at last under way. H. W. Fairman, who has already distinguished himself at several winters' excavations for the society, arrived at Sesebi in October, 1936. Work is planned on the site until about March or April.

To honor the late great papyrologists Drs. B. P. Grenfell and A. S. Hunt, the Fifth International Congress of Papyrology will be held in Oxford from August 30 to September 3, 1937. Scholars in papyrus lore may present their essays in either English, French, German, Italian, or Latin. The private libraries of both Professors Grenfell and Hunt are now open and available to scholars in the Ashmolean Museum in Oxford. This library, including over 800 volumes dealing with the papyri, is the most extensive of its kind.

Speaking of papyri, these historical documents have been so exclusively identified with Egypt that the discovery of papyri by the Colt Expedition of the British School of Archeology in Jerusalem at El-Auja el-Hafia near Gaza, last year, has come as somewhat of a surprise. The papyri are of considerable size, in Greek and Arabic. The Greek documents are of the sixth century A. D., the literary pieces containing a fragment of the life or martyrdom of St. George. There are also several pages of a codex with a Latin-Greek dictionary to the Fourth Aeneid. Five of the bilingual Arabic-Greek documents of the late seventh century are the earliest dated Arabic writings known in Palestine. One Arabic letter promises to be of particular interest as it refers to the protection enjoyed by certain "non-Mohammedan monotheists" in Nusr who were paying a poll-tax.

Prof. A. C. Johnson of Princeton is launching a series of papyrological publications to be issued as the "Princeton University Studies in Papyrology." The first of the series to be off the press this year (1937) will contain 93 texts with introductions and commentaries.

The excavators J. D. S. Pendlebury, R. S. Lavers, and Miss M. S. Drower of the Egypt Exploration Society have again journeyed to Tel-el-Amarna to complete the work of mapping the Great Temple, of which so much was excavated by them last season, November 18, 1935, to February 12, 1936. American archeologists will be glad to know that the work could be carried to a successful conclusion through the financial support received from the Brooklyn Museum and from private donors in Boston and San Diego, Cal. Mr. Pendlebury has published a summary report on the 1935/36 Tel-el-Amarna excavations in Vol. XXII, Part II, of the *Journal of Egyptian Archeology*. R. T. DU BRAU

An Example that might Provoke Very Many

When the terrible drought of the summer of 1936 again struck some of the Western Canadian provinces, the brethren in the eastern part of the Dominion determined to come to the assistance of their fellow-Christians. A section of the report submitted on the extent of the relief offered reads as follows:—

"It was learned that 262 car loads of fruit and vegetables had been donated by our fellow-Christians and neighbors to the East and to the West of us, to be distributed in the stricken area of Southern and Western Saskatchewan. These cars were loaded and shipped from the various provinces as follows: British Columbia, 117; Ontario, 91; Quebec, 16; New Brunswick, 13; Nova Scotia, 9; Prince Edward Island, 8; Saskatchewan, 7; and Alberta, 1.

"In the placing and distributing of these cars the greatest care was exercised. Space and time will not permit us to describe the manner in which the contents of these cars were distributed. Suffice it to say that in most cases the work was done to the satisfaction of all and that the recipients were highly pleased with the portion allotted to them. All around the quality of fruit and vegetables was excellent and in good condition, and the amount received was in no small measure a wonderful help to the people in the drought-stricken area."

P. E. K.

Theological Observer — Kirchlich-Zeitgeschichtliches

I. Amerika**Is the Episcopalian Complimenting or Censuring the Lutherans? —**

Reviewing the *New Testament Commentary*, edited by Dr. H. C. Alleman, the *Living Church* of February 6, 1937, writes: "It is a Lutheran principle — largely realized in practise — that all preaching and teaching should rest directly on the Bible as the sole rule of faith, and the result is an extraordinary dexterity in the handling of Biblical passages; Lutherans are trained to make the text immediately available for practical ends. This training is likewise manifest in the present volume, where the comment is not presented in detached notes, but in continuous exposition that weaves the exegesis into the problems of present-day life. American Lutheranism may well pride itself in assembling twenty-eight scholars capable of sustaining throughout the high level of this volume; could any other denomination do the same? Since American Lutheranism also prides itself on its conservatism in Biblical matters, a markedly conservative note is only to be expected." That is high praise for Lutheranism. Lutheranism is indeed committed to the *sola Scriptura*. When the Episcopalian writer recognizes that, we feel highly complimented. And we shall take this statement, too, as a compliment that "American Lutheranism prides itself on its conservatism in Biblical matters." The prominent groups in European Lutheranism stand for liberalism in Biblical matters. We do not. We are glad, too, to note that this reviewer finds "a markedly conservative note" in this commentary.

But the reviewer feels himself compelled to add something to this. And we do not know whether what he adds is meant as praise or censure. The *Living Church* is none too conservative itself, and we do not know whether the reviewer is in sympathy with the men responsible for the *New Testament Commentary* or is reprimanding them — perhaps reprimanding them for being out of harmony with the old Lutheran spirit — when he proceeds: "Yet it is not vigorously maintained. Dr. Berkemeyer, for instance, who edits the Pastoral Epistles, states frankly that these letters are sub-Pauline; they display 'the intuition of authority rather than the authority of intuition.' Dr. Stamm, in an extremely able treatment of St. Mark, recognizes explicitly the difference between the evangelist's material and the purpose for which it is used. Dr. Flack in his comments on Revelation writes entirely from the standpoint of historical apocalyptic. And while Dr. Alleman's introduction is conservative in its conclusions, the selection of material in the commentary is such as to avoid the more burning critical problems. . . ." The reviewer points out that the markedly conservative note "is not rigorously maintained." He means to say that some decidedly liberal notes are sounded. And he is right. On pages 581 and 582 Prof. W. C. Berkemeyer presents "the most decisive argument against the Pauline authorship" of the Pastoral Epistles. "We must conclude that behind them and in them there is a genuine Pauline tradition. . . . They are sub-Pauline, but based on genuine Pauline notes." Most likely Luke wrote these letters and simply

substituted Paul's name for his own. "It seemed legitimate in that age to put words on the lips of a man whose mind was being interpreted." And the letters were not addressed to the historical Timothy and Titus. And so "we shall do well to enter into the spirit of the writer and therefore regard them generally as if they came from the hand and brain of Paul and were addressed to his two fellow-workers Timothy and Titus." Now we understand why these men abhor the article of the verbal inspiration of Scripture. You cannot expect Professor Berkemeyer to make the Holy Spirit the author of this *fraus pia*. We submit in this connection some of Professor Berkemeyer's remarks on 2 Tim. 3, 16. "Note that the only true inspiration and the only true authority which is claimed for the Scriptures is spiritual; and it is the spirit of man alone which can discern God's Spirit and thereby recognize this inspiration. In his work Timothy can use any writing which is thus recognized as inspired of God and therefore authoritative with regard to the things of the Spirit. 'The best test of the inspiration of any writing is its serviceableness for the moral and spiritual needs of men' (White)."—In *Conc. Theol. Month.*, 1936, p. 610, the shocking story of the editing of Mark's gospel by a contributor to the *Lutheran Church Quarterly* (April, 1936) is told. This editor finds that some of the incidents related by Mark concerning the cursing of the fig-tree (chap. 11) never really happened. Mark's story originated when "some day some brother with the gift of insight, as he would probably put it, and with singular zeal for the authority of the Christ" added certain features to the story as originally, truthfully, told. "Perhaps it was Mark himself. . . . He failed to edit out the incongruities." One is naturally curious about what the *New Testament Commentary* thinks of Mark's story. Prof. R. T. Stamm writes: "All of these explanations spring from a mistaken literalism which fails to see that what was originally a parable of judgment as in Luke 13, 6-9 has here undergone a process of dramatization. They shatter on the simple observation that green figs are inedible and that figs in Palestine do not ripen before June. It is therefore better to take the story of the cursing of the fig-tree as having been a parable of judgment." (P. 282.) Take also the story of the man with an unclean spirit, Mark 1, 23-26. "Judging from the symptoms described, it may have been what we call hysteria. But that was not Mark's explanation nor that of Jesus and the people of His day. For them it was a living, personal spirit, or demon, having a rarefied physical organism which could penetrate into a man's body by way of his mouth or his nose or other openings and so take possession of him that he became its slave."

Yes, there are very pronounced and distinct liberal notes in this commentary. Much conservative theology, too. But the *Living Church* reviewer felt that, to be fair, he would have to take note of the liberal elements. What we do not know is whether he thinks these liberal elements mar the book or enhance its value. His review bears the caption "A New Testament Commentary of Great Value." E.

Either Verbal Inspiration or No Reliable Principium Cognoscendi.—Last year we quoted several times from Professor Loraine Boettner's fine articles on the Christian doctrine concerning the Bible which were

published in *Christianity Today*. From the "conclusion" of this excellent series of articles (in which, of course, we do not subscribe to every expression and statement), entitled "The Plenary Inspiration of the Bible: Conclusion" (December, 1936), we offer a few more excerpts because they set forth certain vital truths which merit special consideration today also in our own Lutheran circles. We read: "Sometimes those who hold a low view of inspiration attempt to evade the issue by merely saying that the Bible *contains* the Word of God. This loose formula, however, means practically nothing. A river in India 'rolling down its golden sands' certainly *contains* gold. But just what the relative proportion is between the sand and the gold may be very hard to determine. If the Bible only *contains* the Word of God, as even the Modernist is willing to admit, then certainly it may lack a great deal of being infallible, and we are then left to the mercies of 'higher criticism' or to our own individual opinions as to just which elements are the words of God and which are only the words of man. As Dr. Clarence E. Macartney has recently said, 'Those who have departed from faith in an infallible Bible have made desperate, but utterly vain efforts to secure a suitable substitute and other standing-ground. But as time goes by, the pathetic hopelessness of this effort is more and more manifest. Such catchwords as 'progressive revelation,' 'personal experience,' 'devotion to truth,' etc., are one by one being cast into the discard. Modernism and Liberalism, by the confession of their own adherents, are terribly bankrupt; nothing but 'cracked cisterns,' into which men lower in vain their vessels for the Water of Life. *There is no possible substitute for an inspired Bible* [italics our own]. No one can preach with the power and influence of him who draws a sword bathed in heaven and who goes into the pulpit with a 'Thus saith the Lord' back of him. When man faces the overwhelming facts of sin, passion, pain, sorrow, death, and the beyond-death, the glib and easy phrases of current Modernism and flippant Liberalism are found to be nothing but a broken reed. Therefore he who preaches historic Christianity and takes his stand upon a divine revelation has, amid the storms and confusions and darkness of our present day, an incomparable position. There are not wanting signs today that men will return to the Holy Scripture, to drink again of the Water of Life and strengthen their souls with the Bread of Life, and that a prodigal Church, sick of the husks of the far country, will return to its Father's house. Those who reject the church doctrine of inspiration in favor of some lowered form have never been able to agree among themselves as to which parts of the Bible are inspired and which are not, or to what extent any part is inspired. If this high doctrine of verbal inspiration is rejected, there is no consistent stopping-place short of saying that the Scripture writers were inspired only as was Shakespeare or Milton or Tennyson; and in fact some of the critics have consistently followed out their premises and have reached that conclusion. We submit, however, that, if the other miracles recorded in Scripture be accepted, there is no logical reason for rejecting the miracle of inspiration, for inspiration is simply a miracle in the realm of speaking or writing. Most of the objections which are brought against the doctrine [of verbal inspiration] today can be traced more or less

clearly to the assumption that the supernatural is impossible." When we compare these fine Biblical statements on the doctrine of inspiration with the downright modernistic teachings which in recent years have appeared again and again in periodicals of the United Lutheran Church, we can understand the criticism made not so very long ago by a non-Lutheran, that "there is more Modernism in some Lutheran circles than in the Reformed churches of our country." It is to the reproach of all Lutherans if we must admit the truth of that declaration. At any rate, the time has come when *all* Lutherans must take up the study of the doctrine of Biblical inspiration and confess it in terms as clear (if not clearer) as those of the Reformed theologian Dr. L. Boettner. J. T. M.

Brief Items.—The Board of Directors of Auburn Theological Seminary (Presbyterian), Auburn, N. Y., recently elected a new president, the fourth one. It is Dr. Paul Heath, a Presbyterian minister of Wilkes-Barre, Pa. He succeeds Dr. H. L. Reed, who retires after thirty-four years' service. The plan to erect a building on the campus of the Rochester Colgate Divinity School, Rochester, N. Y., a Baptist institution with which the Auburn Seminary is to be affiliated, will be pushed. This is unionism *kat' exochen*.—As a gesture of friendship the Archbishop of York, who will prominently assist at the coronation of George VI, has chosen the son of the presiding bishop of the Protestant Episcopal Church in the United States to be one of his chaplains when the great ceremony is enacted. This means that there is at least one American who will get a good view of the proceedings.—The list of waiting candidates of our sister Synod of Wisconsin has dwindled down to seventeen names, and some of these young men are already temporarily employed. We are glad to see that the situation is improving.—How cheering and faith-strengthening is not the venture of that Lutheran grandmother in New Mexico belonging to Pastor Arnold Meyer's church in Las Vegas, who in a part of the granary which was arranged as a small schoolroom installed a Christian day-school teacher for her four grandsons! That is the faith which overcomes the world.—A chance remark of a Protestant Episcopal dean reported in the papers shows that his church-body operates fourteen theological schools. He maintains that five would be plenty and that for the good of the Church combinations should be made resulting in that number.—In Memphis the Baptists prevented the holding of services by the Federal Council Preaching Mission. They discerned its true character more clearly than some Lutherans we have read about.—On February 2 Princeton Theological Seminary installed its new president, John Alexander Mackay. Dr. Mackay did notable work as a missionary in South America.—A reviewer in the *Presbyterian*, writing on the book of Emil Brunner entitled *Our Faith*, says: "While studying under Professor Brunner last summer at the University of Zurich, the reviewer met an English student at the university who told him that he had taken a complete course of three years in one of the English divinity schools. He said that at the end of those three years he had not the slightest knowledge of what the Gospel was which he was supposed to get out and preach. His study of eight months with Professor Brunner had remedied that situation, and I found him enthusiastic over his first

genuine understanding of the Gospel of the Mediator." This eloquently testifies to the confusion reigning in English divinity schools today. Too bad that Brunner could not lead this inquirer into the whole truth of God's Word! — From Greece comes the news that the so-called Zoe (life) Movement has resulted in the organization of many Sunday-schools, where thousands of children are instructed in the teachings of the Bible. Even prominent leaders of the Church are now assuming a favorable attitude toward the movement, and many of the priests urge that the Scriptures be read. An account quoted by the *Presbyterian* says: "There has been a strange awakening of priests to the significant influence of the Scriptures upon the people, while they themselves have been fettered by dead formalism for so many years." — It is a little more than two hundred years ago that the Salzburgers were fiercely persecuted in Austria and driven from their homes. At present there is a resurgence of the Roman Catholic offensive against Protestantism in Austria. The present Austrian government is proving itself a loyal servant of the Roman Catholic hierarchy and making life for the Protestant minority, which numbers about four hundred thousand in a population of six million, quite difficult and miserable. We are told that in certain instances the erection of churches has been forbidden, that Bible-class meetings have been prohibited, that pastors have been interfered with in their endeavor to give religious instruction, and that criticism of the Roman Catholic Church has been punished with arrest. It costs something to be a Protestant Christian in Austria today. — From a pamphlet issued by the Conference on Education and Race Relations of Atlanta, Ga., the *Lutheran* quotes some interesting statistics on the Negroes of our country. In 1930, so we are told, the Negro population of the United States numbered 11,891,143, or a little less than one-tenth of the total population. The white population increased a little faster than the colored, with the result that "the proportion of Negroes in the total was smaller in 1930 than ever before in the nation's history. In 1790 this proportion was 19.3, or practically one in five; in 1930 it had fallen to 9.7, or not quite one in ten." "Of the 882,850 Negro farm operators reported by the 1930 census, 7,911 were landless renters and tenants. Only one in two hundred of these families had a telephone, and but one in three hundred had water and lights in the home. More than three-fourths of their houses were valued at less than five hundred dollars each." These are figures which should arouse our heartfelt sympathy. — From the *Brethren Evangelist* one of our exchanges quotes this report: "A year ago in X. we stopped all suppers and rummage sales and discontinued our solicitation among the business men and went on the tithing plan. Since then the income of the local church has increased five hundred per cent. over any and all previous years. All bills have been paid, and the church has a surplus of one thousand dollars. The attendance has increased three hundred per cent., and five hundred have been added to the membership." — How eagerly magazine writers who no longer accept the Holy Scriptures use opportunities of discrediting the Bible is shown by an article in the *American Weekly* on Belshazzar's feast. It is stated that Nebuchadnezzar never had a son by the name of Belshazzar and that Babylon fell to Cyrus and not to Darius the Mede. The critic has to admit that

"essentially the story seems to be based on historical facts." He maintains, however, that persons and events belonging to different times are mixed up. That according to prevalent usage Belshazzar could very well be called the son of Nebuchadnezzar because he was one of his descendants and that Darius the Mede was in the employ of Cyrus are facts which, ignorantly or maliciously, are suppressed. A.

II. Ausland

Die Einsamkeit des Luthertums. Einen sehr interessanten, lehrreichen und zeitgemäßen Artikel von Landesbischof a. D. D. Dr. Schöffel, betitelt „Tragik und Triumph des Luthertums“ (ursprünglich ein Vortrag, gehalten auf der Evangelischen Woche in Flensburg), bietet die „Kirchliche Zeitschrift“ (Jahrg. 61, Nr. 2) ihren Lesern dar. Wir sind D. Neu dafür dankbar, daß er uns diesen sein durchdachten, auch für unsere amerikanischen Verhältnisse wertvolle Winke an die Hand gebenden Aufsatz unterbreitet hat, tut uns doch gerade jetzt wieder die Erinnerung sehr not, daß das Luthertum gerade in seiner Isolierung von allen störenden Faktoren seinen Triumph feiert. Drei Bewegungen waren es vornehmlich, wie der Schreiber ausführt, die sich Luther auf dem Höhepunkt seiner reformatorischen Wirksamkeit zudrängten und die er doch alle ablehnen mußte, eben weil sie nicht dem Evangelium, dem *sola fide*, dienten: die Ritterbewegung (hier besonders Ulrich von Hutten, Franz von Sickingen usw.), die Bauernbewegung und die humanistische Bewegung, mit Erasmus voran. Aus diesen Ablehnungen mußte sich für Luther notwenbigerweise eine geradezu tragische Einsamkeit ergeben („Luther wurde plötzlich aus allen Verbindungen herausgestoßen, in eine namenlose Verlassenheit“). „Luther mußte sich von Menschen lösen, die ihm lieb waren; aber was noch unendlich schwerer war: von all dem Großen und Gewaltigen, das gerade damals durch das deutsche Volk brannte und nach Luther schrie.“ Aber just so kam Luthers reformatorisches Wirken zum Sieg, „daß es in die tiefste Tiefe geschleudert wurde“. „Erst aus solchem Dunkel und solchen Wirrnissen heraus stieg es zu seinem einzigartigen Triumph hervor.“ Der einsame Luther ist gerade eben der Reformator geworden, zu dem sich schließlich das wahrhaft Christliche doch wieder hindrängte, als alle pseudoreformatorischen Bewegungen ihren Krach erlebt hatten.“ Um es kurz zu sagen, sie kehrten fast alle zurück: die Ritter und Bauern und die Gebildeten, und lernten die Wahrheit. Menschen ohne Zahl sind selig geworden durch die reine Wahrheit des Evangeliums, die Luther erkämpft hat; und das ist der Triumph des Luthertums.“ — Auch wir in Amerika haben unsere drei pseudoreformatorischen Bewegungen, die sich uns aufdrängen: eine humanistische Bewegung, die ganz antilutherisch eingestellte „moderne Theologie“, die die Vernunft zum *principium cognoscendi* und die Bibel zum Objekt ihrer Vernunftkritik macht, eine Bauernbewegung, die sich besonders in unserer social gospel-Bewegung breitmacht, und eine Ritterbewegung, die man in Verbindungen wie der des Föderalkonzils der Kirchen Christi in Amerika klar erkennen muß. Die Formen sind wohl anders, aber die Substanz ist doch dieselbe. Und diese Bewegungen richten sich im Grunde alle gegen das *sola gratia*, worin Luthers Kirchenreformation doch eigentlich ihr Wesen gehabt hat und worin auch noch heute das reformatorische Luthertum sein formale führt. Kurz, will heute das bekennnistreue Luthertum

„der reinen Wahrheit des Evangeliums“ dienen, so muß es die „namenlose Einsamkeit“ auf sich nehmen, die alles strift ausschließt, das nicht von Gott ist; denn darin steht der Triumph des reinen Luthertums, daß es bei Gottes Wort bleibt.

J. L. M.

Centenary of Mar Thoma Syrian Church.—The southwestern coast of India witnessed the celebration of the centenary of the reformation effected in the ancient Syrian Church in Travancore and Cochin. "Before the arrival of the Portuguese on the west coast of India, in the early years of the sixteenth century, the Syrian Church flourished as a united body, maintaining fellowship with the Eastern churches of Mesopotamia and Syria, as far as such fellowship was possible in those days of slow and unsafe travel and communications. With the coming of the Portuguese into political power the Church was brought under the dominion of Rome, mainly by the use of force. One means taken to bring this to pass was the setting up of the inquisition, by the authority of the Pope, in Goa. After about three generations of Roman dominion the Church asserted her independence and threw off the Roman yoke; but relationship was established with the Jacobite Syrian Church, which had its headquarters at Antioch. Early in the nineteenth century the Church Missionary Society sent a mission of help to the Church, but the missionaries, being of a low evangelical type, could not long cooperate with the bishops of the Syrian Church. Under the influence of the Church Missionary Society missionaries, however, a small group in the Church became alive to the existence of beliefs and practises mostly introduced by the Roman Catholics. This group began to use a revised liturgy and refused to pray to the Virgin Mary and the saints and set their face against other abuses. This brought them into conflict with the authorities of the Jacobite Church and led to the formation of the reformed churches, now known as the Mar Thoma Syrian Church. This Church now has a membership of over 150,000 and is very active in evangelistic work. It is an Episcopal Church presided over by Indian bishops, who are elected by the General Assembly of the Church. It is perhaps the only church-body in India which is independent of any foreign ecclesiastical authority; for the Jacobite Syrian Church still acknowledges the Jacobite Patriarch of Antioch (now living at Mosul) as its head, and the Anglican and other Protestant churches have to look to their mother churches in England and America for guidance on all important matters."—Correspondence from India in the *Christian Century*.

Developments in Germany.—While it is hardly possible at this time to say much about what is happening in Germany just now with respect to the relations between Church and State, our readers will be glad to be given the version of Hitler's decree as it appeared in our press. "In view of the inability of the Reich Church Commission to reestablish harmony among the groups of the German Evangelical Church, opportunity is now to be afforded the Church in complete freedom and according to its own determination to give itself a new constitution and through it a state of order." For the present we can only say that future events will be awaited and observed with the greatest interest.

A.

Reformierte Opposition gegen Barth und Genossen. Die Generalsynode der Gereformeerde Kerken in Amsterdam beschloß: die Synode möge eine nicht allzu umfangreiche Schrift an die auswärtigen reformierten Kirchen senden, in der kurz und bündig dargetan wird, daß die sogenannte dialektische Theologie dem reformierten Bekenntnis durchaus widerspricht, und in der in aller Bescheidenheit zur Wachsamkeit ermahnt wird. Zugleich sollen Theologen gebeten werden, Artikel gegen diese Theologie in ausländischen Zeitschriften zu veröffentlichen. (Allg. Ev.-Luth. Kirchenzeitung)

Regarding the Royal Declaration Oath. — In the "Open Letter" department of the *Lutheran* a reader submits two forms of the declaration oath which a British sovereign must take before Parliament at the opening of the first session of his reign. The original form, used by King Edward VII on February 14, 1901, reads: "I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever and that the invocation, or adoration, of the Virgin Mary or any other saint and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous. And I do solemnly declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever or without thinking that I am or can be acquitted before God or man or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with, or annul, the same or declare that it was null and void from the beginning." The later form of the declaration oath, which was adopted "by Parliament in 1910, after King Edward's coronation, when some Roman Catholic members of Parliament sought a change in the wording of the oath," was used by George V and will perhaps be employed also by the present ruling sovereign. It reads: "I, George, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and I will, according to the true intent of the enactments which secure the Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers according to law." In this radical alteration of the declaration oath we see reflected the growing influence of Romanism in England (the old form was protested by Roman Catholic members of the House of Commons and by a small band of the House of Lords) as well as the decreasing interest in doctrinal matters among English Episcopalians. In view of the coronation of the new king of England the question is certainly one of interest to many.

J. T. M.

Book Review — Literatur

Biblia Hebraica. Adiuvantibus W. Baumgartner, G. Beer, J. A. Bewer, J. Begrich, F. Buhl, J. Hempel, F. Horst, M. Noth, O. Procksch, G. Quell, Th. H. Robinson, W. Rudolph, H. H. Schaefer. Edidit Rud. Kittel. Textum Masoreticum curavit P. Kahle. Editionem tertiam denuo elaboratam ad finem perduxerunt A. Alt et O. Eissfeldt. *Numeri et Deuteronomium.* Praeparaverunt Librum Numerorum W. Rudolph, Librum Deuteronomii J. Hempel. Privilegierte Württembergische Bibelanstalt, Stuttgart. 1935. 132 Seiten $6\frac{3}{4} \times 9\frac{3}{4}$. Preis, kartoniert: RM. 1.50. *Libri Iosuae et Iudicum.* Praeparaverunt Librum Iosuae M. Noth, Librum Iudicum Rud. Kittel. 85 Seiten. Preis, kartoniert: RM. 1.50.

Von dieser schönsten und besten Ausgabe der hebräischen Bibel, die wir schon wiederholt an dieser Stelle angezeigt haben (Vehre und Wehre, 74, 21. 151; C. T. M. 1, 392. 712), sind nun zwei weitere Lieferungen erschienen. Die dritte Lieferung umfaßt das vierte und fünfte Buch Moses und ist besorgt von W. Rudolph und J. Hempel, und die fünfte Lieferung, die das Buch Josua und das Richterbuch enthält, haben M. Noth und Rud. Kittel besorgt. Jeder Lieferung liegt auch ein sehr bequemes Verzeichnis der massoretischen Termini bei und ein Absätzungsverzeichnis der benutzten hebräischen Bibelhandschriften aus Babylonien. Man muß die Ausgabe gesehen haben, um ihren Vorzug vor allen andern Handausgaben der hebräischen Bibel recht erkennen zu können. Und der Preis ist so niedrig, daß die um die verschiedensten Bibelausgaben — ihr Bibelfatalog füllt 130 Seiten — so verdiente Verlagsbuchhandlung große Opfer gebracht haben muß.

L. Fürbringer

Die Psalmen. Ausgewählt, übersetzt und erklärt von Artur Weiser, ordentlichem Professor der Theologie in Tübingen. Vandenhoeck & Ruprecht, Göttingen. 1935. 252 Seiten $6 \times 9\frac{1}{4}$. Preis: Kartoniert, RM. 8; in Leinen gebunden: RM. 9.80. (Bei Subscription auf „Das Neue Testament Deutsch“ RM. 7, resp. 8.70.)

Daß dies ein Ergänzungsband zu dem neuen Göttinger Bibelwerk, betitelt „Das Neue Testament Deutsch“, ist, sieht man sogleich an Format und Einband, die hier dieselben sind wie dort. Wer den genannten Kommentar kennt, wird wissen, daß wir es hier mit einem anziehend ausgestatteten Buch zu tun haben. Wie der Titel zeigt, sind hier nicht alle Psalmen übersetzt und erklärt, sondern es ist eine Auswahl getroffen. Im großen und ganzen wird man die Auswahl billigen; denn die besonders beliebten Psalmen sind in dieser Sammlung enthalten. Dem eigentlichen Kommentar ist eine Einleitung vorangeschickt, die die einschlägigen isagogischen Fragen kurz erörtert. In der Übersetzung, die schwung- und kraftvoll ist, lehnt sich der Autor möglichst an Luther an, und es klingt darum diese nicht so fremdartig wie manche andere neuere Wiedergabe. Die Erklärungen, in kleinerem Druck angefügt, sind nicht langatmig, versuchen aber doch in warmer Darstellung den Inhalt der göttlichen Poesie ins Licht zu rücken und über schwierige Punkte Aufschluß zu geben. Wenn der bekennnis-treue Lutheraner das Buch aufschlägt, so freut er sich, im Vorwort zu lesen: „Wenn die Stellung und der Gebrauch der Bibel als heilige Schrift in der

Kirche darin begründet ist, daß das Wort der Schrift über die Schranken der Zeiten hinweg als Gottes Wort zu dem Menschen der Gegenwart redet, dann kann die wissenschaftliche Auslegung sich nicht darauf beschränken, die biblischen Schriften lediglich als historische Zeugnisse einer längst vergangenen Religionsform wie ein beliebiges Denkmal anderer Literatur zu behandeln." Während der Verfasser in diesen Worten mit Recht sich weigert, dem Kanon ungläubiger Kritiker Folge zu leisten und ohne jegliche Voraussetzung an das heilige Buch heranzutreten, so fehlt ihm doch die gesund lutherische Grundlage, und wir finden leider, daß er den Zweiflern zu viel zugesieht, Fehler annimmt, die Auslegung des Neuen Testaments wiederholt nicht anerkennt, die messianischen Psalmen ihres prophetischen Inhalts entleert und auch manches tadelt, zum Beispiel die in Psalm 137 ausgesprochene Gefinnung. Daß die alten Überschriften weggelassen worden sind, empfinden wir als einen Mangel.

W. A r n d t

The Old Testament: an Appreciation. By Paul I. Morentz, B. D. Published by the author, Room 804, Muhlenberg Bldg., 1228 Spruce St., Philadelphia, Pa. 91 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Price, 60 cts.

The author is a member of the U. L. C. who has labored for the conversion of Judaism these many years. He occupies vantage-ground through his accurate knowledge of Talmudic lore, which he quotes extensively in his studies of Messianic prophecies. Some of his comment is proof that the ancient Jewish interpreters did understand the Messianic significance, for instance, of Gen. 3, 15, of Jacob's reference to Shiloh, of the Star of Jacob, of the prophet like unto Moses, of Micah's reference to Bethlehem, and of other famous texts. The book contains six lectures delivered at a Lutheran summer-camp in Pennsylvania, and its purpose is to help Christian ministers recognize the Old Testament more than is customary in their preaching and teaching ministry. We do not agree with some of the critical positions taken (pp. 17, 40, 62, 80) and would not recommend Driver's and Alleman's books to the student of the Old Testament (p. 45).

THEODORE GRAEBNER

The Highest Fellowship. An Explanation of the First Epistle of John. By the Rev. James M. Ghysels, pastor of the Christian Reformed Church, La Fayette, Ind. Introduction by Henry Schultze, professor of the New Testament, Calvin Seminary, Grand Rapids, Mich. Zondervan Publishing House, Grand Rapids, Mich. 261 pages, $5\frac{3}{4} \times 8$. Price, \$1.50.

This handsome, sizable volume (beautifully printed and well bound, reasonable price) sets forth in fifty popular meditations, under the unifying title of "The Highest Fellowship," an interpretation of John's exquisite first letter. These meditative interpretations first appeared in the *Banner*, one of the periodicals of the Christian Reformed Church in America, and upon general demand are here offered to a wider circle of Christian readers in book form. They possess a winsomeness of style, diction, and content which, together with the writer's professed loyalty to the old faith, well explains their popularity. The Lutheran reader, of course, cannot assent to the specific Calvinistic views that are here maintained. Thus the author, while repudiating perfectionism, contends that the believer cannot "become a sinner again" (p. 150), since "renewing

grace is an abiding principle" (p. 151). This is the peculiar Reformed doctrine according to which a believer, once effectually called, cannot again lose his faith, though its exercise may be temporarily and incidentally suppressed. In his interpretation of 1 John 2,2 the writer labors hard, but quite in vain to deny the universal redemption which is so clearly taught in this remarkable passage. He expounds it wrongly to mean that Christ is the Propitiation for the sins, not merely of the Ephesian Christians, but of all believers throughout the world, the expression "whole world" having a "graphical sense." It is unfortunate that such Calvinistic bias should mar a book in many respects meritorious and Biblical. As an example of the author's exegetical method and Christian faith we quote the following: "There are many people these days who resent the idea that God needs to be reconciled and appeased. They say that that savors too much of the heathen idea, which seeks to appease the wrath of the gods by sacrifice. They say, moreover, that it is not God who needs to be appeased, but man. Sinful man needs to be reconciled to God, but not God to man. God is loving and kind, but man is rebellious. Man's rebellion must be broken down, and then all will be well. This, however, is not the Biblical idea. The Biblical idea is that God had to be reconciled to the sinner before the sinner could be reconciled to Him. There could be no peace with God unless God was at peace with men. God had to be propitiated, and according to the text this propitiation is Christ, who gave His life that we might live. And it is on the ground of this propitiation that He can be the Advocate of sinners. He can plead their cause effectively because He Himself is the covering for their sins." (P. 43.) J. T. MUELLER

Das Evangelium und die Rätsel der Geschichte. Von Adolf Köberle. Verlag von G. Bertelsmann, Gütersloh. 1936. 77 Seiten 6½×9. Preis, kartiert: M. 2.

The Christian Answer to the Problem of Evil. By J. S. Whale, President of Chesnut College, Cambridge. The Abingdon Press. 1936. 96 pages, 5×7½. Price, \$1.00.

D. Köberles Büchlein enthält eine vortreffliche Geschichtstheologie. Von Geschichtsphilosophie wollen wir nichts wissen. Die kann die Rätsel der Geschichte nicht lösen. Wenn sie die Sündennot erklären will, ist sie imstande, sie zu verklären, während doch „die Bibel keine philosophisch-spekulativen Erklärungen und Verklärungen der Sündennot kennt“. (S. 39.) In der Not der Zeit und in der Anfechtung, die uns die Betrachtung und die persönliche Erfahrung der Rätsel der Geschichte bringt („Warum wird ein Volk härter getroffen als das andere? Warum müssen die Unschuldigen so entsetzlich mit leiden für die Schuld einzelner weniger Verantwortlicher? Wie kann Gott das Elend der russischen Christenheit so lange zulassen, ohne einzugreifen? Wie kann Gott mich in jungen Jahren als Opfer einer Kinderlähmung zu lebenslangem Leiden verurteilen? Wo bleibt da seine Allmacht, seine Liebe, seine Gerechtigkeit?), ist uns nur mit Geschichtstheologie gedient. Was hat uns da Gott in seinem Wort zu sagen? Viererlei gibt Köberle den Lesern zu bedenken. Erstlich sagt uns unsere Bibel: „Lieber Mensch, du mußt es aufgeben, schon jetzt und hier alle Erdenrätsel begreifen zu wollen.“ (S. 46.) Zum andern muß der murrende Mensch die schwere Lektion lernen, daß er kein Recht zu klagen hat. „Könnten wir Weltschuld und

Weltleid auf zwei Schalen einer Waage verteilen und zuhauf legen, die beiden Schalen würden einander das Gleichgewicht halten, wenn nicht die Waage der Weltschuld noch größer ist." (S. 19.) Drittens und vor allem, das Evangelium gibt uns die Kraft, die Anfechtung zu überwinden. „Das Evangelium bringt uns davon Kunde, wie Gott sich ans Werk gemacht hat, seiner verdorbenen Welt zu helfen durch Vergebung und Erlösung, durch Heilung und Hoffnung. . . . Allein der Glaubensblik auf das Kreuz Christi schenkt uns die Gewißheit, daß wir dennoch von Gott geliebte Kinder sind, die er nicht vergessen hat, die er nicht verlassen will und die ihm darum vertrauen dürfen, auch wenn der Augenschein dagegenspricht.“ (S. 20. 49.) Durch das Evangelium wird die Sündennot und das Weltleid nicht erklärt, aber in der Tat „verklärt“! Und viertens, schließlich werden wir im Lichte der Seligkeit die Rätsel gelöst sehen. „Es gibt keine Theodizee ohne Eschatologie.“ (S. 74.) Wir möchten noch so manchen feinen Ausspruch mitteilen. Wir haben aber nur für einen noch Raum: „Gott braucht auch das deutsche Volk nicht, wenn es sich von ihm nicht brauchen lassen will und sein Herz nicht vom Geist des göttlichen Wortes will lenten lassen.“ (S. 41.) — Leider hat sich D. Köberle seine Geschichtstheologie an einem Punkt durch die Philosophie verderben lassen. Er läßt Christum „sich den gefangenen, frieblosen Seelen und Geistern [im Hades], die hier auf Erden nichts von ihm gehört haben, offenbaren als ihr Richter und Heiland, als ihr Herr und Erlöser“ (S. 71), und weiterhin redet er gar der Apokatastasis das Wort. Siehe S. 215 im Märzheft dieser Zeitschrift.

Das Büchlein des liberalen Theologen J. S. Whale, das denselben Gegenstand behandelt (*"Rachel weeping for her children, Job cursing his day — Christianity itself has no formula explaining these things. Intellectually considered, the mystery remains a mystery. Neither theism nor atheism, neither the philosophies nor the sciences can solve this, the deepest problem for humanity. We do not understand why this child is blind nor why that mother, for whom life has already been one long discipline, now loses her only son"*, S. 53), hat lesenswerte Partien. Es wird da z. B. treffend nachgewiesen, daß die philosophischen Lösungen des Problems schon deswegen nichts taugen, weil sie logisch verkehrt sind. *"Three axioms constitute the problem. The first axiom is the absolute sovereignty of God, Maker of heaven and earth. . . . The second: God is love. . . . The third Christian axiom asserts the indubitable reality of evil in God's world. . . . All those tempting solutions must be rejected which would simplify the issue by getting rid of the triangle."* (S. 15.) Die Philosophie des Determinismus, des Calvinismus, streicht einfach die eine Seite, der Dualismus die andere; und diejenigen, die die Existenz des Übels (*physical evil*) und die Sündlichkeit der Sünde (*moral evil*) leugnen, haben auch nichts zur Lösung des Problems beigetragen. Dies alles weist Whale mit gründlicher Logik auf. Nicht so lesenswert ist seine Antwort auf diese schwierige Frage, seine Darlegung der christlichen Antwort. Im allgemeinen gibt er dieselbe Antwort wie Köberle. Das Kreuz, der Tod und die Auferstehung Christi geben die Antwort. Aber nun wird die Sache so formuliert: *"To faith authenticated in life and vindicated in experience we have to turn if our problem is to be triumphantly dealt with."* (S. 54.) Und wenn er da auf das Kreuz und den Tod Jesu zu sprechen kommt, weiß man nicht recht, warum Christus eigentlich gestorben ist. Hier redet eben ein liberaler Theolog vom Kreuz. Daß wir durch den Tod Christi Ver-

gebung unserer Sünden haben, wird nicht klar gesagt. Von der Hoffnung des ewigen Lebens wird auch kaum etwas gesagt. Und es stößt uns, wenn davon so geredet wird: "I refer to the crude notion that you can account satisfactorily for the woe of the world and the cruel unfairness of many a man's lot by saying that the balance will be amply redressed in heaven." (S. 79.) Bei einem Theologen, dessen Gott die Welt regiert nach den Gesetzen des Evolutionismus, wird man auch nicht solche Gedanken finden, wie sie Koberle den Christen in dem Wort nahelegt: „Befiehl du deine Wege, Und was dein Herze kränkt, Der allertreuesten Pflege Deß, der den Himmel lenkt.“ — Whale berührt im Vorbeigehen die Frage der Inspiration und Autorität der Schrift. Ein Artikel in dieser Nummer des **CONCORDIA THEOLOGICAL MONTHLY** geht darauf des weiteren ein.

L. H. Engelbier

The Living Christ. By Will H. Houghton, D. D. The Bible Institute Colportage Association, Chicago, Ill. 123 pages, 5×7½. Price, 75 cts.; paper binding, 20 cts. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book was written by the president of the Moody Bible Institute of Chicago. By way of example we quote such statements as these: "The word *sin* is missing in the vocabulary of the age in which we live. The newspaper has much to say about crime. Society is talking about indiscretions. Scholars speak of the ignorance of men. The new theology talks of selfishness. But the Bible calls most of these things *sin*." (P. 34.) "That is the theme of the Epistle to the Romans — the righteousness of God, which is Jesus Christ, set over to the account of every sinner who will turn to God, taking his place as a sinner and confessing Jesus Christ as his Savior. To all who are trying to be religious, to all who are hoping to make themselves good enough to be accepted by God, to all who are trying to 'turn over a new leaf,' this epistle says: 'But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin,' Rom. 4, 5—8 (R. V.)." "There is one serious lack in all work for Christ today. We have the technique of evangelism. We have methods galore. We have organizations. We are able to set up preparatory prayer-meetings. We have every variety of plan from visitation to mass-meeting. But there is one place of failure — we lack passion for souls. Our hearts are cold, hence our work is powerless. . . . May God save the churches from a professional ministry! When the minister or evangelist is merely getting a living, and when with sleepy soul he pretends to have an interest in men around him, dearth and death will be on his trail." (P. 118.) We cannot agree with every statement made by the author, but we believe that the book will make stimulating reading, especially because of its stressing the fact of sin and grace. The title of the book is that of the first chapter. Other chapters treat of such subjects as "The Disease of Sin," "How Christ Saves Sinners," "Righteousness Required and Supplied," "The Need of Evangelism."

J. H. C. Fritz

Taking Hold of God. By Samuel M. Zwemer, D. D. Zondervan Publishing House, Grand Rapids, Mich. 188 pages. Price: Cloth, \$1.50; paper, \$1.00.

Dr. Zwemer was pioneer missionary among the Moslems in Arabia from 1891 to 1912 and then was stationed at Cairo, Egypt, from 1913 to 1929. He is now editor of the "Moslem World" and professor of the history of religion and Christian missions at Princeton Theological Seminary. This book is really an answer to an article appearing in the "Christian Century" (1935) under the sarcastic title: "Why Not Use a Prayer-wheel?" and making light of Christian prayer, public or private. Dr. Zwemer, in twelve chapters, discusses the antiquity and universality of prayer; its nature; place and posture in prayer; power; hindrances to prayer; prayer and missions; some Old Testament prayers; prayers of Paul; the Lord's Prayer; the prayers of our Lord. Pastors will find material in this book for sermons on prayer. W. G. POLACK

Moody, Winner of Souls. By A. Chester Mann. Introduction by Harry A. Ironside, Litt. D., pastor, Moody Memorial Church, Chicago, Ill. Zondervan Publishing House, Grand Rapids, Mich. 135 pages, 5½×8. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

This is a new contribution to the biographical literature on the revivalist Dwight L. Moody, whose memory the coming centennial will revive not only in our own country, but also in England. The book is divided into two parts, one setting forth most interestingly the personal life of the great lay preacher and the other his abiding achievements, *e. g.*, the Moody Memorial Church, the Gospel Songs, the Northfield Schools, the Northfield Conferences, the Moody Bible Institute, the Moody Colportage Association, the Moody missionaries: Grenfell of Labrador, Dan Crawford of Luaza, Africa, D. E. Hoste of the China Inland Mission. The instructive volume is a study in triumphs in which God's matchless grace is seen. Strictly speaking, it is not a biography,—for the writer does not wish to crowd from the market the works on Moody already in existence and use,—but rather a series of remarkable pen pictures on this great preacher and his phenomenal success in his long ministry. We are sure that no one who secures the book will be disappointed. In fact, we are quite sure that every reader will be encouraged by Moody's example and zeal to work a little harder and more cheerfully for the victorious Christ. J. T. MUELLER

Pastoral Problems. By W. B. Riley, A. M., D. D. 192 pages, 5¼×7¾. Fleming H. Revell Co., London and New York. Price, \$1.50.

Dr. W. B. Riley, the well-known preacher and evangelist, is president of the Northwestern Evangelical Seminary, Minneapolis, Minn., founded October 2, 1935, with an enrolment of 45 students the first year. The book was written for the purpose of serving as a text-book for the author's class and with the hope that others might profit from its study. After an opening chapter on "The Problem of Appointment" the author offers two chapters on preaching, two on church services, one each on administering the church ordinances (Baptism and Lord's Supper), wed-

ding service, funeral service, church business, church troubles, music, pastoral visitation, finances, church organizations, special soul-winning services, and the mission problem. He writes from the viewpoint of a conservative Baptist. On the method of immersion he offers three "don'ts": "1. Don't slap people into the water, sloshing it by the vigorous and sudden dip. 2. Don't so baptize as to strangle and excite a cough. 3. Don't permit conditions that will make possible the clinging of the candidate to the administrator or any foolish performance on the candidate's part." (P. 72.) These "don'ts" are followed by seven "positive and practical intimations." On "the proposed support of the Church by various sales" Dr. Riley has the following to say: "Such sales effect an antichristian influence, they dry up the fountains of benevolence, and they leave the Church of God on a little better financial basis than that of the beggar." (Page 152.) — While not offering the wealth of material found in Dr. Walther's and Dean Fritz's *Pastoral Theology*, there are many practical suggestions, and it is interesting and instructive to learn how other men cope with these questions.

TH. LAETSCH

Psychiatry and Mental Health. By John Rathbone Oliver, M. D., Ph. D. Charles Scribner's Sons, New York. 330 pages, 5½×8. Price, \$2.75. Order through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book is intended to acquaint the pastor with certain types of behavior in mental and sexual cases that will come under his observation in the course of his ministry. Such knowledge the pastor needs in order that he can properly diagnose certain cases and that he may be able to apply the Word of God as the particular needs of his spiritual patient demands. A pastor ought also to be acquainted with the nomenclature of mental ailments and sexual perversions, such as paranoia, paresis, lues, psychoneurosis, phobia, inhibition, obsession, autoerotism, homoerotism, heteroerotism, masochism, sadism, etc. While we may not be able to approve of every statement made in this book, it contains so much that a pastor ought to know that we heartily recommend it to our pastors for a careful study. The book is valuable also because its points to the fact that, after all, the best psychiatrist is the Christian pastor who well knows his Bible and who has a passion for souls, in other words, the real *Seelsorger*.

J. H. C. FRITZ

Synodical Handbook of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 171 pages, 4¼×6. Price: Cloth, 75 cts.; paper, 50 cts. Prices are net, postpaid.

This is an old acquaintance in a new garb. Two changes have been made, neither an essential one. One change affects the contents. The *Handbook* has been brought up to date, containing all the changes in, and additions to, the regulations and provisions of Synod which were adopted by Synod since the 1924 edition of the *Handbook*. The other change affects the arrangement of the book. It is divided into four sections: A. The Synodical Constitution; B. The By-laws of the Constitu-

tion. C. Regulations for Officers, Boards, and Committees: I. Administration; II. Education; III. Missions; IV. Finances; V. Publication; VI. Publicity; VII. Intersynodical Matters. In the last section, D, we find documents of Synod, the articles of incorporation or charters of Synod, and various organizations in Synod. This rearrangement ought to appeal at once to the user of the book, since it will considerably facilitate reference to the various provisions. The titles on pages 137 and 139 should be transposed, so that the title "*Part Six*," etc., appears on page 137, the title "*Part Seven*," etc., on page 139.

We must confess we like our old friend in his new make-up. All our pastors and laymen ought to be interested in this new edition of the *Handbook*, ought to read, reread, study it, so as to familiarize themselves with the rules and regulations of our Synod. Many a delay, many a disappointment, many a confusion, would be avoided if all were acquainted with the contents of this little book.

TH. LAETSCH

Civil Government. By H. B. Fehner, M. A. Concordia Publishing House, St. Louis, Mo. 110 pages, 5×7¼. Price, 15 cts.

If the popularity of a book is any gage of its worth and usefulness, then this booklet has proved its value to the teachers of our Synod. It offers the main facts pertaining to the government of state and nation.

P. E. KRETZMANN

BOOKS RECEIVED

From the Cokesbury Press, Nashville, Tenn.:—

Kill or Cure? By Muriel Lester. 135 pages, 5×7½. Price, \$1.00.

From the Macmillan Company, New York:—

On Growing Old Gracefully. By Charles Courtenay, M. A. 235 pages, 5¼×8. Price, \$2.00.

From the Warner Press, Anderson, Ind.:—

The Quest Begins. By Forrest Cleburne Weir. 167 pages, 5½×8. Price, \$1.00.

From the Gospel Trumpet Company, Anderson, Ind.:—

Stories of Home Folks. Actual Incidents from Real Life. By Mabel Hale. 255 pages. Price, 75 cts.

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